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ABSTRACT

This guide provides educators with information and resources for gaining a better understanding of immigration and the immigrant experience and suggests strategies and techniques to meet the educational needs of immigrant students within regular classrooms. The first section provides a brief overview of the history and current status of immigration in the United States, including current immigration law. A chart summarizes major actions affecting U.S. immigration by decade. The second section presents information to counter current misperceptions about immigration and immigrants. The third section contains information on the immigrant experience, the diverse backgrounds of major immigrant groups in the Northwest and Alaska, and an overview of refugee groups in the Northwest and Alaska. The last section provides overall strategies for better serving the needs of immigrant student and specific strategies related to intercultural communication, evaluating students on an individual basis, English language development, family involvement, and undocumented students. Checklists for measuring the immigrant-friendliness of classroom and school are included. An extensive resource section is divided into the following categories: general, facilitating student success, multicultural education, organizational, and online. (Contains 116 references categorized as general, Asia, former Soviet Union, Latin America, and sources for the "Myth and Reality" section.) (TD)

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IMPROVING EDUCATION FOR IMMIGRANT STUDENTS

A Guide for K-12 Educators in the Northwest and Alaska

NORTHWEST REGIONAL EDUCATIONAL LABORATORY
Equity Center

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July 1998

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About the Equity Center

The Equity Center is one of 10 regional desegregation assistance centers funded by the U.S. Department of Education to provide equity training and technical assistance within the larger context of school improvement. The Center serves public school personnel, school board members, students, parents, and other community members in Region X—the Northwest (Idaho, Oregon, and Washington), Alaska, and the Pacific, including American Samoa, Guam, Hawaii, the Commonwealth of the Northern Mariana Islands, and the Republic of Palau.

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No person in the United States shall, on the grounds of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance, or be so treated on the basis of sex under most education programs or activities receiving federal financial assistance.

What would a multicultural and inclusive alternative be? It would certainly require seeing and changing the institutional sorting and tracking of students into different futures. Furthermore, it would necessitate full support for the language development (in English and in the home language) of our newcomers. But it involves something beyond that...[Newcomers] need help in affirming their broad identities, in claiming the multiple human dimensions of their heritages, languages, and cultures. Instead...they are pressured to fit themselves into the few narrow boxes allowed in our racial system and rid themselves of their languages and national identities as a price for becoming American....Who might offer that help? ...This responsibility falls on the adults and the educators who have the task of remaking schools into institutions of equal opportunity, places of support for diversity.

–Laurie Olsen, *Made in America: Immigrant Students in Our Public Schools*

PREFACE

America's culture, its very identity as a nation, has been shaped by the native people who initially inhabited this continent as well as the immigrants who formed and built what is now called the United States. Awareness of past and recent experiences of immigrants is essential to effectively educate immigrant youth. Understanding and respecting the diversity that has brought the United States to world prominence will help ensure that all students develop the skills necessary to meet the challenges of a changing, multiethnic nation.

As part of its cooperative agreement with the U.S. Department of Education, the Equity Center is charged with providing workshops and disseminating information on the history and culture of the most numerously represented immigrants groups in its region. *Improving Education for Immigrant Students: A Guide for K-12 Educators in the Northwest and Alaska* is one resource for addressing this charge. The guide approaches its subject in two ways: (1) it provides information and resources for gaining a better understanding of immigration and the immigrant experience, and (2) it suggests strategies and techniques to assist K-12 educators to meet the educational needs of immigrant students within the context of regular classrooms.

The guide provides educators with:

- A brief overview of the history and current status of immigration in the United States
- Information to counter current misperceptions about immigration and immigrants
- Information on the immigrant experience and the diverse backgrounds of major immigrant groups in the Northwest and Alaska
- An overview of refugee groups in the Northwest and Alaska
- Strategies for better serving the needs of immigrant students
- Strategies for helping all students gain an understanding and appreciation of cultures other than their own
- Additional print, community, and online resources to promote cultural understanding and respect

One challenge for educational stakeholders is to find a balance between group traits and individual differences. Another challenge is to help all students develop self-esteem while valuing others who are different. Meeting these challenges successfully will contribute to an environment where each student can reach his or her own potential. This is the objective of *Improving Education for Immigrant Students.*

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INTRODUCTION TO IMMIGRATION IN THE UNITED STATES

Indeed, with the exception of Native Americans, everyone in our nation is either an immigrant, or the descendent of voluntary or involuntary immigrants.

—The Rights of Immigrants Briefing Paper, Immigrants' Rights Project, American Civil Liberties Union

General Overview

Since the founding of this country, immigrants from every continent have settled in the United States. In the early years, immigrants came largely from the British Isles and Northern and Southern Europe. Some came as forced immigrants—indentured servants from Europe, enslaved peoples from Africa, and contract laborers from China and Japan. Others came voluntarily, seeking new opportunities and change. During the Mexican-American War in 1846-47, Mexico lost nearly one-third of its territory to the United States, and native Latinos found themselves immigrants and foreigners in what was once their own land. More recently, people from Asia, Central America, and the Caribbean have fled war and economic stagnation to seek greater stability in the United States. Since the waning years of the Cold War, political and religious refugees from the former Soviet Union countries have arrived seeking relief from persecution.

Although many immigrants who came of their own will sought an escape from political, economic, and societal turmoil, many also chose to immigrate to realize the opportunities and promises America held. In *A Different Mirror*, Ronald Takaki gives an account of a young Japanese man who, after calculating the equivalence of the annual savings of a laborer in America to a governor's income in Japan, pleaded with his parents, "By all means let me go to America." In Russia, Takaki tells how "the cry 'To America!' roared like wild-fire." Similarly, Mexican immigrants choosing America as a home in the early twentieth century also often sought opportunity and additional means to support their families.

Immigrants of all descents, regardless of their reasons for immigrating, have contributed to the rapid economic development and growth of the United States. In the 1800s these immigrants accepted jobs in industries that did not have a sufficient workforce from which to draw. Irish, Japanese, Latino, and Chinese immigrants laid the rails and ties that built a continental railroad, one of the symbols of America's industrial success. Others were responsible for unprecedented contributions to various fields of study and played numerous roles in influencing America's cultural landscape. One of the most well-known of these immigrants is Albert Einstein, but others include social activist Marcus Garvey, inventor Alexander Graham Bell, labor leader Mary Harris "Mother" Jones, and songwriter Irving Berlin, to name a few.

Likewise, immigrants settling in the United States today arrive for differing reasons and continue to contribute to further growth. Many people often assume that contemporary immigrants pose a burden on the economy and decrease opportunity in the labor market. In reality, immigrants create new jobs and income streams through forming new businesses, paying taxes, and increasing labor productivity. Immigrants pay significantly more in taxes each year than they receive in governmental welfare assistance. Further, immigrants and their children contribute leadership and advancement in the political sphere, in academics and the arts, and in science and technology. Consider statesman Henry Kissinger, Surgeon General Antonia Novello, astronaut Ellen Ochoa, ballet dancer Mikail Baryshnikov, film director Alfred Hitchcock, social scientist Kurt Lewin, writer Amy Tan, and educator Jaime Escalante.

Just as contributors and leaders in the development of the United States are descendants of former immigrants, descendants of indigenous Americans, or immigrants themselves, children entering U.S. schools today will also play such roles in the nation's future. Currently, one in 15 schoolchildren is born outside of the United States, and one in seven speaks a language other than English at home. The present system, however, is failing to successfully meet the needs of a significant portion of this population; whereas one-tenth of non-Latino White children leave school without a diploma, two-thirds of all immigrant students ultimately find themselves in this same situation.

These outcomes, as well as immigrant students' wide diversity of experiences, require that educators develop skills and knowledge necessary to ensure student success in new school settings. Educators are responsible for becoming aware of and countering particular stereotypes that immigrant youth may face during and after school hours. They must develop and use assessments that both reflect high expectations and evaluate progress on an individual basis. They must develop skills in cross-cultural understanding and communication in order to create effective, nurturing learning environments. If today's youth are to succeed, learning environments must meet the individual needs of each student, including those who may be grappling with the acquisition of unfamiliar cultural practices. They must simultaneously build upon each student's respective strengths, knowledge, and cultural identity.

Historical Overview

Over the course of United States history, the descendants of former immigrants have reacted with mixed emotions both to contemporary immigrants and to the formation of national immigration policies. From the time America established national independence to the late 19th century, immigration patterns were relatively unrestricted by national laws. Immigrants during this period came largely from Northern Europe and were in many ways encouraged to settle in the rapidly expanding nation.

While immigration rates remained low during the beginning of the 19th century, rates grew significantly during the 1830s and 1840s. These decades brought a majority of immigrants from Ireland and Germany. The immigrant population, approximately four million in 1790, grew to an estimated 32 million by 1860.

Alien and Sedition Acts

Although national policies did not exclude particular immigrant groups on the basis of national origin during these early years, this period was not without resistance to newly arriving individuals and groups. In 1798, Congress passed the Alien and Sedition Acts, authorizing the President to arbitrarily exclude or deport foreigners presumed a threat to political stability. These acts also allowed for the prosecution of anyone openly denouncing the American government. In the 1840s, Protestant laborers, hostile to immigrant Irish Catholics, set fire to a convent in Boston and staged riots in several northeastern cities.

As the turn of the century approached, immigration rates again rose and the immigration population began to change as the source countries of immigrants shifted. A majority of immigrants during this period settled in America from Southern and Eastern Europe—Italy, Greece, Poland, Hungary, and Russia—while immigration rates from Ireland, England, Germany, and Scandinavia simultaneously declined.

Chinese Exclusion Act

Concurrent and marked changes also occurred in United States immigration policy during these final years of the 19th century. In 1882, the first policy excluding immigration of an entire population on the basis of national origin was signed into law. The Chinese Exclusion Act sought to suspend immigration by Chinese laborers for 10 years and ultimately led to a permanent ban in 1902.

The turn of the century was characterized by rapid urbanization and industrialization as well as by a substantial increase in overall population. By 1907, the immigration rate peaked as approximately 1.3 million immigrants entered the United States and in that one year accounted for a 3 percent increase in the U.S. labor force. During this year, the U.S. government also entered into an agreement with Japan that effectively excluded Japanese laborers from immigrating or traveling to the continental United States. Immigration of Japanese laborers to Hawaii, however, was not precluded by this agreement.

Public attention began to focus on perceived differences between "old" and "new" immigrants, including differences in poverty levels, crime rates, and cultural characteristics. A federal study was published reporting sharp contrasts between these two immigrant populations. The findings contributed to a government movement to "Americanize" newer immigrants, primarily Eastern and Southern Europeans. The U.S. Bureau of Americanization urged that employers require English-language instruction for foreign-born workers. Many states banned schooling in native languages, and some prohibited foreign language programs of any kind in the elementary grades.

Johnson-Reed Act

By 1924, the desire to preserve what was perceived to be American culture, as well as the racial composition of the country at that time, prompted the enactment of the Johnson-Reed Act. As a result, a national quota system was devised that would determine the percentage of foreigners allowed to immigrate on the basis of their country of origin. Britain was allotted 50 percent of the allowable number of slots; Asian immigration, in contrast, was prohibited almost entirely in this system.

The numbers of newly arriving immigrants dropped dramatically during the period following the implementation of the 1924 law and continued to decline through the late 1940s. First-generation immigrants represented 3.3 percent of the total U.S. population in the 1920s, but only .7 percent during the 1940s. National quotas were maintained throughout this period, and even refugee status could not alter this path as the United States government turned away thousands of European Jews fleeing Nazi persecution during World War II. The war also affected the government's reaction to, and treatment of, certain Americans living within the United States. In 1942, 120,000 Americans of Japanese descent, citizens and noncitizens alike, were faced with the confiscation of their homes and businesses and forced internment in camps, where they remained throughout the duration of the war.

Internal Security Act

The 1950s continued the pattern of quotas while two additional government policies were enacted that served to target and exclude two particular immigrant groups. The Internal Security Act both restricted entry and permitted deportation of noncitizens either belonging to the U.S. Communist Party or whose future activities presumably could be "subversive to the national security." An Immigration and Naturalization Service (INS) program known as "Operation Wetback" sought to identify Mexicans residing within U.S. borders and arrange for their subsequent deportation.

Immigration Reform Act, 1965

Not until 1965 was this system of national quotas dismantled as each country, regardless of race or ethnicity, was allotted an annual quota of 20,000 under a ceiling total of 170,000. This 1965 law, known as the Immigration Reform Act, opened the United States to residents of underdeveloped regions and allowed the diversification of the ethnic, cultural, and linguistic profiles of many American communities.

Immigration Reform and Control Act, 1986

During the 1980s, intense public debate preceded the enactment of a new law that served to place emphasis on a particular group of immigrants: immigrants residing in the United States without proper documentation. The Immigration Reform and Control Act of 1986 was intended to both curb the rates of immigration by undocumented foreigners and reduce the number of undocumented immigrants already present in the United States. Specifically, the law mandated employee sanctions against those aware of employing undocumented workers and called for a legalization program that would grant amnesty to undocumented immigrants meeting certain eligibility requirements.

Immigration Act, 1990

In the wake of this law, additional laws were enacted—some laws continuing a cycle of restrictions for undocumented immigrants, other laws contributing to an effort to compensate for exclusionary provisions of past legislation. This law also sought to strengthen the entry of immigrants with desirable job skills and financial resources. Before, immigration was based more or less on family relationships. The Immigration Act of 1990 raised the ceiling of the total number of immigrants per year to 675,000 and attempted to revise the grounds by which immigrants were either prohibited from entry or deported. However, one of the most recent laws, enacted in 1996, once again targeted undocumented immigrants and carried implications suggesting an unprecedented impact on this population.

Current Immigration Policy and Law

Developments in national immigration policies over the past century have reflected shifts in the political climate of the time as well as reactions to demographic changes in the population residing within U.S. borders. Current immigration laws also reflect such shifts as well as renewed trends toward exclusion of selected groups of immigrants.

Illegal Immigrant Reform and Immigrant Responsibility Act, 1996

On September 30, 1996, the Illegal Immigrant Reform and Immigrant Responsibility Act (IIRIRA), characterized in one Oregon newspaper as issuing "the harshest immigration controls in a generation," was signed into law. The act aims primarily to prevent and remedy patterns of illegal immigration, although various provisions also create new restrictions for documented or "legal" immigrants and their families.

In a 1996 press release, the American Civil Liberties Union stated, "if fully implemented, [this] immigration bill will deny protection to refugees, [deny] the courts the power to stop illegal INS actions, and...will undermine the rights of all workers."

The IIRIRA seeks to prohibit illegal immigration through the tightening of U.S. borders, new methods for screening and verifying documented status, and strict guidelines concerning deportation of immigrants residing illegally in the United States. Specifically, the bill calls for an expedient and substantial increase in the number of border patrol agents. New border crossing identification cards are to be issued prior to the year 2000 to track the entry and exit of certain travelers born outside the United States. New "summary removal procedures" »significantly alter the rights of those suspected of illegal immigrant status by granting INS officers the authority to deport immigrants without any judicial involvement. Even refugees seeking asylum, who are technically considered the only exception to this provision, are being denied access to the United States as a result of decreased reliance on judicial oversight and review.

This legislation affects documented immigrants by imposing greater restrictions on the process that enables family members residing in other countries to relocate and join family members residing legally within the United States. A legal immigrant must now demonstrate sufficient income to support additional family members and must earn at minimum an income 125 percent above the federal poverty level. As a result of recent welfare laws, many legal immigrants are also faced with the loss of government benefits until the time they are able to attain citizenship status. The chart on the following page summarizes by decade major actions affecting U.S. immigration.

Major Actions Affecting Immigration Policy By Decade: 1790-1990

Decade	Percent Immigrant Population	Major Actions
1790	N/A	■ Naturalization authorized for "free white persons" who swear loyalty to the Constitution ■ The **Alien and Sedition Acts** allow deportation of dangerous foreigners
1880	8.3	■ The **Chinese Exclusion Act** suspends entry of Chinese laborers
1890	4.9	■ Exclusions include polygamists, those with contagious diseases, and those convicted of morals crimes.
1900	9.6	■ Adoption of ability to speak and understand English requirement ■ Permanent ban of Chinese immigrants ■ **"Gentlemen's Agreement"** with Japan: United States doesn't ban Japanese immigration; Japan pledges not to issue passports to Japanese Laborers ■ **Executive Order** bans Japanese migration from Hawaii to mainland
1910	5.4	■ Congress enacts literacy requirement for all new immigrants; designates Asia as a "barred zone" (except Japan and the Philippines)
1920	3.3	■ National-origin quota system instituted, in effect favoring Northern Europeans ■ **Johnson-Reed Act** bases quotas on ethnic makeup of U.S. population
1940	.7	■ Token quota (105) created for Chinese to appease war-time ally
1950	1.4	■ **Internal Security Act** bars admission to those considered dangerous to the welfare or safety of United States. ■ **McCarran-Walter Act** sets up minimum annual quotas for all countries, allowing for the immigration of new groups; ability to read, write, speak, and understand English now required
1960	1.6	■ Racial criteria finally eliminated from laws; each country receives an annual quota regardless of ethnicity
1980	2.9	■ **Immigration Reform and Control Act** provides amnesty for millions of undocumented residents; employers sanctioned for first time
1990	2.3	■ **Immigration Act of 1990** raises limit for legal immigration to 700,000/year; in 1996, border enforcement toughened and asylum made more difficult; citizenship required for most immigrants to receive public benefits

Additional Information for this chart from "Immigration Facts," by James Crawford, 1997, *National Immigration Forum*. Available online at http://www.immigrationforum.org/chronolo.htm.

Proposition 187

Because of the nature of these new laws and frequent changes in policy mandates, national immigration advocacy organizations note augmented fear, uncertainty, and confusion in many immigrant communities. Proposition 187, passed in 1994 by California voters, called for a complete prohibition of education, health, and social services to undocumented immigrants. Though voted into law, the measure was blocked by a court injunction and, in November 1997, deemed unconstitutional by a federal court judge. A bill denying education services to undocumented immigrant children was also recently proposed by the U.S. Congress, but never passed.

It is in this climate of uncertainty and renewed anti-immigrant sentiment that educators must carry out their commitment to provide high-quality, equitable education for all students. *Improving Education for Immigrant Students* seeks to help educators understand and overcome this negative climate. It serves as a beginning point for increasing our understanding of the immigrant experience and for better serving the immigrant students entering our schools.

IMMIGRATION: WHAT IS REALLY HAPPENING?

Population statistics can be useful in identifying trends in immigration over time, although schools receive newcomers long before the census takers compile their data. As we look around us, we see new faces in school, in church, at the grocery store, on the street—everywhere in the community. Immigration over the past 25 years has brought diversity and change to communities and schools.

We all form opinions of what this change means, opinions that often reflect our own prejudices and insecurities more than reality. To some, immigrants represent a new source of much-needed skills or labor in the workforce, sometimes people who do work that no one else will do at wages no one else will accept. To others, immigrants are oppressed peoples deserving of our compassion and assistance, or new contributors in the land of opportunity. To still others, however, they are viewed as competitors for scarce jobs and a drain on social services.

Negative attitudes about immigration often lead to misinformation, bias, and discrimination against individuals or cultural groups in society at large and in our schools. This section seeks to defuse current myths about newcomers by providing accurate information about immigration, examining myths about immigrants, and presenting U.S. Census and other data to counter misinformation.

In addition to facing negative attitudes toward immigration, many new immigrants also face negative attitudes about the racial, ethnic, or cultural group to which they belong. Educators need to be sensitive to and counter negative attitudes that immigrant students may face resulting from prejudice or bias because of race, ethnic, or cultural identity as well as immigrant status. Later sections in the guide discuss this issue further and provide strategies for counteracting negative attitudes. References for these myths are on page 84.

Myth and Reality

MYTH 1: U.S. immigration policy is solely driven by economic goals.

REALITY: Since World War II, immigration policy has been driven primarily by economic goals. However, since then, immigration policy has served other aims as well:

- Unifying families, principally those of U.S. citizens
- Promoting diversity in the U.S. population and in the immigrant stream
- Promoting human rights by providing sanctuary for those who are in danger because of political or religious beliefs

REALITY: In 1992, almost 120,000 (12 percent of the people admitted to the United States) were refugees or asylees (asylum seekers) fleeing some combination of war, political persecution, or religious persecution.

MYTH 2: Most immigrants are in the United States illegally.

REALITY: The vast majority of immigrants in the United States have been admitted legally, although nearly 50 percent of people polled on this question believe most immigrants are here illegally.

- Of the nearly 20 million immigrants counted by the 1990 census, only 15 percent were in the United States illegally
- One-third of the immigrant population living in the United States has already become citizens

MYTH 3: The United States has more immigrants than in the past.

REALITY: Immigration in the 1980s and 1990s is higher than it was from 1930 to 1979, but one-third what it was in the late 19th and early 20th centuries.

- Immigration was quite high during the 19th and early 20th centuries as immigrants from Europe came first to settle on Western lands expropriated from American Indian tribes and later to work in the factories of rapidly industrializing Eastern and Midwestern cities
- After 50 years of low immigration, refugees from around the world caused immigration to the United States to climb during the 1980s and 1990s

REALITY: In 1910 (the highest point of U.S. immigration), the percentage of people who were born in another country was twice as high as it was in 1990 (the highest point in recent immigration activity).

- In 1990, 8 percent of the population was foreign-born
- In 1910, 16 percent of the population was foreign-born

MYTH 4: Most of the undocumented immigrants in the United States are Mexicans.

REALITY: Only about one-third of the undocumented immigrants in the United States are Mexican. Next, in order of country of origin (according to 1992 estimates), are: El Salvador, Guatemala, Canada, Poland, and the Philippines.

REALITY: The remainder of undocumented immigrants enter legally on student or tourist visas and then stay on after those visas expire.

REALITY: Most Mexican nationals residing in the United States at any given time are migrants, not immigrants. Migrants are workers who take seasonal jobs and return to their families in Mexico. Immigrants are people who intend to make their permanent home in this country.

REALITY: Although many people believe millions of undocumented Mexicans live in the United States, in reality the number is between 250,000 and 300,000 in any given year.

MYTH 5: The education and socioeconomic levels of immigrants has declined over the past several decades.

REALITY: Here are some characteristics of current immigrants:

Education:

- 33 percent of immigrants over age 25 have college degrees, compared with 20 percent of U.S. native born over age 25

Income:

- Recent legal immigrants have average household incomes that are only 7 percent less than that of U.S. native-born
- For those who arrived before 1980, immigrants and refugees have incomes that significantly exceed those of U.S. native born
- Immigrants earned 8.5 percent of total U.S. income in 1989 and constituted almost 8.5 percent of the total population

REALITY: Many immigrants who were teachers, doctors, lawyers, pharmacists, and other professionals in their native countries are not allowed to practice their chosen professions in the United States.

MYTH 6: Immigrants take jobs away from U.S. native-born workers.

REALITY: Immigrants generally create job opportunities for others. When the local impact is negative, it is very small.

- In strong local economics, immigrants increase economic opportunities for U.S. native-born workers because the money immigrants spend helps create more jobs
- In weak local economies, immigrants may have a small negative effect on economic opportunities for lowest-skilled U.S. native-born workers

MYTH 7: Immigrants cost taxpayers a lot of money in government expenditures.

REALITY: Immigrants pay far more in taxes than they use in public services. Immigrants arriving after 1970 have paid a total of $70 billion in taxes at the federal, state, and local levels and have used $35 to $40 billion dollars worth of public services. Thus: U.S. citizens have gained $25 to $30 billion dollars in net savings between immigrant taxes paid and services used.

REALITY: In 1995, the National Research Council, at the request of the bipartisan Commission on Immigration Reform, convened a panel of experts to assess the economic, demographic, and fiscal impact of immigration in the United States. Noting that fiscal impact depends on a variety of factors—such as age and level of education at arrival—and varies at the federal, state, and local levels, the panel did conclude that "taking the difference between taxes paid and benefits received at each age, immigrants (like others) are costly in childhood and in old age, but are net payers of taxes during their working lives." Because most immigrants tend to arrive at young working ages, the panel noted that for this reason "the net fiscal impact of immigration is positive under most scenarios."

REALITY: Misperceptions about the positive effect that documented and undocumented immigrants have on the U.S. economy has led to fear and negative attitudes toward immigrants.

MYTH 8: Most immigrants live on welfare.

REALITY: Welfare use among nonrefugee, working-age immigrants (ages 15-64) is substantially lower than that among U.S. native-born citizens. Based on 1990 census figures, 20.4 percent of immigrants were on welfare, compared with 26.2 percent of U.S. native-born.

In 1993, the U.S. Department of Commerce released *We the American... Foreign Born*, part of a series of reports on different segments of the U.S. population. Based on the 1990 Census, the report makes the following generalizations about the foreign-born population:

- *Are the highest number, though not greatest proportion, of foreign born in the history of the United States.* In 1900, the proportion was 13.5 percent of the total population; in 1910, 14.8 percent; and in 1990, only 7.9 percent.
- *Come mostly from Asia or Latin America.* From 1900 to 1990, the proportion of foreign born from Latin American and Asia increased from less than 1.5 percent to 43 percent and 25 percent respectively.
- *Come from many countries.* From 1980 through 1990 the top 11 groups were from Mexico, Philippines, Canada, Cuba, Germany, United Kingdom, Italy, Korea, Vietnam, China, and El Salvador.
- *Tend to settle near the port of entry.* More than half of the foreign born who emigrated from China and Japan have remained in the West. Most of the immigrants from Mexico live in the states that border Mexico. In recent decades, most immigrants have settled in big cities and their suburbs.
- *Are older than the native-born population.* A greater proportion were between the ages of 20 and 64, and 13 percent were over 65 years old, compared with about 12 percent of the native-born population.

- *Represent a larger share of some racial and ethnic population groups.* Of all foreign born, 23 percent were Asian and Pacific Islander, 7 percent were Black, and nearly 40 percent were Latino (up from 15 percent in 1970); of the total population, Asian and Pacific Islanders were 3 percent, Blacks were 12 percent and Latinos were 9 percent.
- *Have about the same proportion of college graduates as the native-born population but a smaller proportion of high school graduates.* About 59 percent, compared with 77 percent of native born, had at least a high school diploma.
- *If a recent immigrant, tend to speak a language other than English at home.* About 80 percent of newcomers spoke a language other than English at home.
- *Tend to experience occupational segregation in general and by country of birth.* Foreign-born males are more likely than native-born males to be in labor, service, and farming occupations. Foreign-born females are more likely than native-born females to be employed as household and service workers. Foreign-born workers have higher unemployment rates than native-born workers. In 1990, only 6 percent of immigrants from Mexico who were 16 years old and over were employed in managerial and professional occupations, compared to more than 40 percent of immigrants from the United Kingdom. More than one-third of Canadian, German, United Kingdom, and Chinese foreign born worked as managers.

Overview of Recent Immigrants to the Northwest and Alaska

When immigrants—whether refugee, legal immigrant, asylee, or undocumented immigrant—arrive in the United States, their choice of where to live is based on a variety of factors:

- Area where sponsors are identified, usually by national voluntary agencies working with immigrants and refugees
- Location of sponsoring individual or organization
- Proximity to family members who immigrated earlier
- Proximity to the route of immigration
- Existence of ethnic communities founded by earlier immigrants of the same nationality
- Location of employment opportunities
- Similarity of climate to the country of origin
- Lack of financial resources to travel to other parts of the country
- Availability of support services for the particular ethnic group

Settlement Patterns

Because settlement patterns vary from state to state and year to year throughout the Northwest and Alaska, it is most useful to provide the overall pattern of settlement. Immigrants from Europe, the Caribbean, and Africa generally enter the United States through major East Coast cities such as New York City and Miami and have a smaller presence

in Alaska and the Northwest. Immigrants from Asia and the Pacific region come through West Coast ports of entry. Mexican and Central American immigrants cross through the U.S.-Mexico border. As immigration of Asians increased after 1975 and of Russians/Soviets increased during the late 1980s, these groups tended to settle in California and the Northwest, reversing the pattern of New York, Chicago, Florida, and Texas as major areas of settlement. Canadians and Europeans also enter freely through the Canadian/U.S. border, and it is difficult to accurately assess their numbers or settlement patterns. In Alaska and Idaho, however, Canadians are among the top five largest groups of legal immigrants.

Vietnamese are the largest group of Asians in the Northwest. Filipinos and Koreans are the two largest groups in Alaska. Cambodians, Laotians, and Thai have also settled in the Northwest and Alaska. Russians who emigrated to the United States in the late 1980s settled in Portland and Seattle, where earlier Russian immigrants had established communities. Latinos, the largest immigrant group in the Pacific Northwest, have settled mainly in the Willamette (Oregon) and Yakima and Skagit (Washington) valleys and in agricultural regions of Idaho. More recently, Mexicans are a growing group in Alaska.

Most Numerous Groups

It is impossible to obtain an accurate picture of the number of immigrants residing within a state in any given year. The chart below presents a ranking by state of the most numerous groups of recent immigrants to the Northwest and Alaska. The figures, however, represent the number of immigrants in any given year who have applied for and received a permanent resident visa with the INS. The application process is lengthy and isn't always initiated immediately upon arrival in this country. Therefore, many of the people represented by the figures could have been residing in the United States for a number of years.

TOP FIVE LEGAL IMMIGRANT GROUPS BY STATE, 1986-96

Alaska		Idaho		Oregon		Washington	
Filipino	3,660	Mexican	12,661	Mexican	29,759	Mexican	43,304
Korean	1,750	Canadian	716	Vietnamese	8,177	Vietnamese	18,447
Mexican	972	Vietnamese	630	Former USSR	7,270	Filipino	17,243
Canadian	553	Filipino	563	Chinese	3,905	Former USSR	13,196
Former USSR	409	Former USSR	435	Korean	3,057	Korean	9,438

Sources: *Statistical Yearbook of the Immigration and Naturalization Services*, "Immigrants Admitted by Specified Countries of Birth and State of Intended Residence," 1986-1996.
1995 data for some groups was unavailable.

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Undocumented Persons

These numbers do not reflect the numbers of undocumented persons residing in the Northwest and Alaska. According to 1996 INS estimates, the numbers are: Alaska 3,700; Idaho 16,000; Oregon 33,000; and Washington 52,000. Close to half of these represent "overstays"— that is, someone who entered the United States legally and stayed on after his or her temporary visa expired. Although these INS estimates are based on the "most extensive array of figures ever compiled for the purpose," they should be viewed with caution. It is estimated that the greatest numbers of undocumented persons in the Northwest and Alaska come from Asia, Canada, Mexico, and Central America because of the their proximity to the West Coast or shared borders with the United States.

In looking at these numbers, one must also take into consideration that not all the immigrants reported in a given year will remain in the United States or remain in their initial state of residence. Government data collected on immigrants during 1900-1950 indicates that nearly one-third either returned to their countries of origin or moved on to other countries. Individuals or groups may also migrate to different areas of the United States. One example is the Hmong from Vietnam and Laos, who migrated in large numbers from points of initial resettlement to California's Interior Valley.

Although growing in numbers in certain localities in recent years, immigrant populations overall represent a small proportion of the state populations in the Northwest and Alaska, as the following chart shows.

IMMIGRANTS AS A PERCENT OF TOTAL STATE POPULATION

State	Population	Number of Immigrants	Percent of Population
Alaska	611,300	15,700	3.0
Idaho	1,189,251	25,800	2.0
Oregon	3,236,000	125,000	4.0
Washington	5,516,800	258,000	5.0

Information released by the INS in 1996.

The chart on the following page shows that the number of immigrants admitted between 1992 and 1996 has remained fairly consistent but varies significantly by state. Washington has consistently received the largest number of new immigrants of the four states listed below, followed by Oregon, Idaho, and Alaska.

NUMBER OF IMMIGRANTS ADMITTED BY STATE

Year	Alaska	Idaho	Oregon	Washington
1996	1,280.	1,825	7,554	18,823
1995	1,049	1,612	4,923	15,862
1994	1,128	1,559	6,784	18,180
1993	1,283	1,232	7,172	17,062
1992	1,120	976	5,608	15,001

Information released by the INS in 1996.

Inadequacy of Statistics

Census and INS statistics provide only a partial picture of immigration in the Northwest and Alaska. One reason is because they assess initial places of residence and do not account for movement within the United States or relocation to another country or the country of origin. The statistics are also gathered in broad categories reflective of nationwide trends. The category of "Other" on immigration charts combines many immigrant groups that also contribute to the rich diversity of newcomers in the Northwest states. In 1995, for example, Alaska categorized 530 immigrants under "Other"; Idaho, 476; Oregon 1,963; and Washington, 6,450. In addition, Pacific Islanders from jurisdictions with political ties to the United States, such as Guam or American Samoa, are not counted as immigrants. Lastly, the categories may shift every several years. For example, in 1993, Mexicans replaced Russians as the most numerous immigrant group in Oregon, and Vietnamese as the most numerous group in Washington. In 1995, statistics on immigrants from the former Yugoslavia appeared for the first time in tables of the INS statistical yearbooks.

Educators at the building level are, of course, the best source of information on the current immigrant populations within schools.

THE IMMIGRANT EXPERIENCE

There is no greater sorrow on earth than the loss of one's native land.
—Euripides, 431 B.C.

Immigration to the United States has different meanings to different immigrants. It can mean increased economic opportunity, a chance to reunite with family members, or freedom from political or religious persecution. It sometimes means dealing with ethnic, racial, or language biases still operating in the United States. For many immigrant families there are many new norms and social rules to learn. Others will find their most basic beliefs and values challenged. Behaviors that served well in a home culture may not be easily accepted or function well in the new country. All immigrant families must confront, some to a greater extent than others, the following major issues: (1) learning about a new culture; (2) handling conflicts between home cultural ways and new cultural ways; and (3) functioning effectively in a new environment.

Some factors affecting the experience of immigrants as they arrive and adjust to life in the United States include:

- Background and reasons for emigrating
- Immigrant or refugee status
- Adjustment issues
- Family and cultural supports
- Cultural differences
- Language issues
- Economic status
- Marketability of skills in U.S. economy
- Acceptance by U.S. mainstream society
- Generational issues

Each of these factors may affect the schooling experience of immigrant students.

Background of Most Numerous Immigrant Groups to the Northwest and Alaska

A variety of conditions compel emigration from a homeland to a new country. Some are pulled to the United States by the hope of a higher standard of living. Often, immigrants are highly trained professionals, young ambitious business managers, and white-collar college-educated people who enjoyed high social and family status in their home cultures. They seek a better life, citing rigid societies, overcrowding, or lack of business or educational opportunities as reasons for emigrating.

Some people are driven from home cultures due to political, social, or economic conditions and seek refuge in a new country. They are fleeing threatening conditions such as warfare, persecution, or poverty.

Dangerous and intolerable situations jeopardizing health and survival may prompt emigration from one's home country. Refugees who apply for asylum are seeking to escape persecution because of their race, religion, nationality, membership in a particular social group, or political opinion.

The varied political, economic, and social conditions prompting immigration mean that immigrants arrive with different expectations about how long they will stay, different feelings about their countries of origin, and different attitudes toward their new home. These differences in attitudes and expectations affect adjustment in the new country. Some immigrants arrive with the intention of becoming citizens of the United States, while others plan only temporary stays.

In some cases, recent immigrants to the Northwest and Alaska have been preceded by others of their own nationality who immigrated during an earlier time and perhaps for different reasons. These recent immigrants may join established ethnic communities, such as long-standing Chinese, Russian, and Mexican communities. Other newcomers are from regions where few have preceded them, such as Central America. The brief summaries that follow seek to provide some basic information about why the most numerous immigrant populations now residing in the Northwest and Alaska emigrated from their homelands to the United States, under what conditions they made their journey, and what awaited them. Following these descriptions is a brief examination of refugee groups in the area.

Canadians

When speaking of White, English-speaking Canadians emigrating to the Northwest and Alaska, the term "invisible immigrant" seems appropriate. It is difficult to obtain written information on this group. Their Western-European background and small numbers may be a partial explanation. Canada's indigenous peoples, who have a certificate of Indian status, enjoy the rights of a U.S. legal resident and are free to cross the U.S.-Canada border without restriction.

This lack of information illustrates an underlying bias of White U.S. society toward White, English-speaking immigrants. Although their numbers are not large, Canadians represent the fourth largest group of legal immigrants in Alaska and the second largest group in Idaho. A number of Canadians may reside illegally in the United States, many employed in occupations where they may be paid "under the table." They can live here with relatively little fear of the Immigration and Naturalization Service (INS) or media targeting.

Canadians also attend U.S. universities and, like others, may overstay their visas. College graduates are often recruited into business and professional occupations. Medical professionals may immigrate to the United States in part because of the national health-care program in Canada, which limits their earnings in comparison to their U.S. counterparts.

In the late 1990s, control at the U.S.-Canada border was tightened in an effort to stem the illegal drug trade and illegal immigration to the United States through Canada.

Chinese Chinese immigration has occurred in two widely dispersed periods:

- Mid-19th century immigration of laborers (some voluntary, some coerced) to build the transcontinental railroad, mine for gold and silver, and work the farms of Oregon, Washington, and California, and the sugar and pineapple plantations of Hawaii
- Late 20th century ethnic Chinese refugees fleeing political persecution in Vietnam in the aftermath of war in Southeast Asia, as well as refugees from the People's Republic of China, immigrants from Taiwan joining earlier immigrant family members, and people fleeing Hong Kong in anticipation of the reunification with China in July 1997

Early Chinese immigrants, single men working as contract laborers, provided the bulk of labor during the 19th century throughout the western United States. Though their labor was needed, these early immigrants met with hostility from the native-born population. One result of this hostility from European Americans was the growth of large Chinatowns in major U.S. cities, as Chinese sought to protect themselves as well as retain their cultural identity. Discriminatory U.S. immigration laws in 1917 and 1924, which kept out additional immigrants and prohibited Chinese men from bringing families to join them in the United States, brought a halt to immigration from China between the world wars.

Changes in U.S. immigration policy in the 1950s and 1960s that favored unification of families and the granting of refugee status to citizens of countries hostile to the United States allowed for the first substantial Chinese immigration in nearly a century. Subsequent immigrants have come from a wide variety of circumstances. Chinese from Taiwan and Hong Kong, including many who had fled the communist victory in the 1949 Chinese civil war, were able to emigrate to the United States under family reunification provisions. Others, as refugees from a country hostile to the United States, were granted asylum as refugees. These have included a mixture of dissidents from communist China, including pro-democracy activists, opponents to China's strict family-planning laws, and those persecuted on religious grounds. Ethnic Chinese living in Vietnam comprised a substantial portion of the people who fled from Southeast Asia in the late 1970s.

Following the U.S. withdrawal from Vietnam and Cambodia, the communist Vietnamese government began persecuting ethnic Chinese, a substantial minority group within that country. Many fled to China, even though they had lived in Vietnam for generations; others fled by boat for asylum in whatever country would grant them refugee status. Many ethnic Chinese refugees who had adopted Vietnamese names

and culture reverted to their Chinese identity when they immigrated to the United States and other countries.

Many Chinese immigrants coming to the United States during the 1990s lived in Hong Kong for many years after fleeing the communist victory in 1949 or had left China more recently. With the reunification of Hong Kong with the People's Republic of China in July 1997, many Hong Kong Chinese emigrated to other countries.

Filipinos Filipinos are the only immigrant group from Asia whose relationship with the United States is based on colonialism. The Philippine Islands were a Spanish colony from the 1500s until 1898. Although a newly formed Philippine nation had proclaimed a declaration of independence, the United States seized the colony. The islands continued as an American colony until 1946. After Philippine independence, the United States maintained a heavy military presence at Clark Air Base and Subic Bay Naval Base until the end of the Cold War in the mid-1990s.

Filipinos first came to the West Coast as early as 1565 as sailors on Spanish galleons. A few Filipinos settled along the Louisiana bayous around 1763, although they did not come in significant numbers until the early 20th century, when Filipino farm hands were in high demand on Hawaiian sugar and pineapple plantations and California farms. They helped build the railroads and became involved in the fishing industry. The Philippine and U.S. governments sponsored students on educational scholarships to the United States as well. The agreement was that they would then return home after receiving their education, so the typical Filipino immigrant remained a young male farm laborer.

After the Immigration Act of 1965 removed restrictive quotas on immigration from Asia, the U.S. immigration preference for professional and skilled workers brought a dramatic shift in the profile of Filipino immigrants. These Filipinos came for economic opportunity, as well as to escape economic and political pressures in the Philippines. In the late 1970s, excepting Mexicans and Southeast Asians, Filipinos were the largest immigrant group to the United States. In 1972, Ferdinand Marcos, elected President of the Republic of the Philippines in 1965, declared martial law. Under the repressive Marcos regime, many Filipinos emigrated from the Philippines seeking political asylum. Today, the United States is only one destination of choice, as hundreds of thousands of Filipinos seek work throughout the world, particularly in Asia and the Middle East, to help support families back home.

James Banks contends in *Teaching Strategies for Ethnic Studies* (third edition) that Filipinos, as part of the later arrivals of Asian immigrants, were often met with unexpected prejudice and discrimination. Many Filipinos had been raised in an American colony where schools perpetuated the concept that "all men are created equal." They came to the United States expecting equal treatment and were disillusioned with their negative reception.

Filipinos are a Eurasian mixture of races, with Spanish, Chinese, Japanese, mixed European, and native Filipino ancestry. They represent the largest immigrant group in Alaska and maintain a strong presence in Oregon, Washington, and Idaho.

Former Soviet Union

Russians have had a long history in Alaska and the Northwest. In the early 1700s, they were the first Europeans to visit Alaska. Although Alaska had a substantial population of Russian nationals by the mid-1800s, the vast majority either returned to Russia or moved south to Vancouver in British Columbia, Seattle, Portland, or San Francisco when the United States bought Alaska in 1867. Russian culture and the Orthodox religion remain strong in Alaska at the end of the 20th century.

After the sale of Alaska to the United States, Russian immigrants have come in four distinct arrivals:

- **1880–1917.** Nearly 50,000 Russians had settled in British Columbia, Washington, Oregon, and California by the time of the Russian revolution in 1917. They came for religious, political, and socioeconomic reasons, some fleeing turbulent social conditions at home, others seeking economic opportunity provided by expanding mills and factories on the West Coast and plantations in Hawaii. Russian Jewish settlement was largely concentrated on the East Coast.
- **1917–1945.** At the end of the Russian civil war in 1922, large numbers of refugees fled the Soviet regime. These immigrants joined the older Russian settlements and communities of the West Coast. Russian immigration was reduced drastically from the late 1920s until after World War II because of U.S. immigration quotas and a Stalinist-era halt to emigration.
- **1945–1987.** Russian Orthodox, Old Believer, Baptist, and Pentecostal immigrants who had fled Russia after the civil war for Harbin, Manchuria, and Sinkiang Province, China, were forced to move again when the communists gained control in 1949 at the end of the Chinese civil war. Some Old Believers emigrated to Brazil and Argentina before settling in the United States. The Old Believers in particular—with their traditional dress and lifestyle— have been the least integrated of all Russian immigrant groups in the United States.
- **1987–present.** Pentecostals, Baptists, and Jews emigrated by the hundreds of thousands after Mikail Gorbachev lifted the Soviet ban on emigration in 1987. These immigrants have been attracted to areas settled by earlier Russian emigrants, joining communities that had largely become acculturated. In the West, Russian Jews tended to settle in Los Angeles and Southern California, while Protestants have had a heavier impact in Oregon, Washington, and Idaho. With the breakup of the Soviet Union in 1994, immigration has grown considerably. Immigrants from the former Soviet Union

comprise one of the top five groups of immigrants in Alaska, Idaho, Oregon, and Washington.

Religious belief is the main distinguishing characteristic of various Russian communities in the Northwest today. Recognizing these differences can help educators and others in the larger community understand individual Russian immigrants and how they are similar or different from others sharing the same homeland.

- **Old Believers.** The Old Believer sect (also referred to as Old Ritualists) held to the traditional Russian Orthodox ritual and belief system, along with pre-17th century dress and culture. They settled in the Salem-Woodburn area of Oregon in three groupings related to cultural variations and have tried to preserve their traditional religious beliefs, culture, and agricultural lifestyle. One group resettled in the early 1970s on the Kenai Peninsula near Anchor Point, Alaska, seeking an area even more removed from outside influences.
- **Baptists.** The Baptists were the first evangelical Christian group to organize in Russia and today constitute the largest number of Baptists outside of the United States. Like other anti-Orthodox groups before them, the Russian Baptists were persecuted. North American evangelical Christians supported their emigration to the United States and other countries. Baptists have been a significant segment of each period of Russian immigration. During the third period, they joined earlier Baptist Russian communities in Seattle and other West Coast cities, and organized new Baptist churches in Hubbard and Portland, Oregon, and in Bellevue, Washington. These communities served as a magnet to Baptists and Pentecostals during the fourth period of immigration.
- **Pentecostals.** Pentecostalism was a 20th-century movement in Russia and the former Soviet Union. Support from believers in the United States helped spur its rapid spread. Like anti-Orthodox sects before the revolution, and all religious groups after, the Pentecostals were persecuted, fled to the fringes of the Russian and Soviet empires, and emigrated in large numbers to the West when given the opportunity.

Koreans Korean immigration from 1905 to 1930 was in response to the Japanese occupation of Korea. Unlike other Asian groups, however, an agreement between the United States and Japan allowed Korean wives and potential brides to immigrate from 1910 to 1924. Koreans living in the United States at this time had the opportunity to establish and maintain family ties, a right denied to earlier Chinese and Japanese immigrants.

As with other Asian groups, Korean immigration to the United States nearly halted during the years of national quotas and resumed after 1965 when U.S. immigration policies favored professionals and people who possessed skills or trades in short supply in the United States. In

the aftermath of the Korean War, spouses of U.S. soldiers, children orphaned by the war, and students seeking education and economic opportunity constituted Korean immigration during the 1950s and 1960s.

The majority of Korean immigrants arrived in the 1970s, admitted under U.S. immigration preferences and by a South Korean law (1961) that encouraged emigration from Korea as a way to lessen unemployment, balance foreign exchange with money sent home by emigrants, and bring technological skills back home. Korean emigration began slowly after 1965, but rose in the 1970s. Japan and the United States have been the preferred destinations for these voluntary economic emigrants. Koreans in the United States increased five-fold between 1970 and 1980, when they constituted the fourth largest Asian population in the United States. Immigration from Korea has slowed in the 1990s.

As with most voluntary Asian immigrants, many Koreans have chosen to live in the major Pacific Rim cities, with substantial populations in Seattle and Portland.

Mexicans

Hispanic is a term commonly found in census and other government documents. Most people, however, who share Spanish as one of their languages prefer to be called Latino. While most Latinos have a common language and religion and share a similar culture, they are a complex and diverse group. They come from different countries with different histories and varying ethnicities that include:

- Descendants of Spanish-speaking Europeans and indigenous people who became the dominant populations of Mexico, Central America, and South America
- Descendants of the Maya, Aztec, and other indigenous people of Central America who may combine the Catholic faith with the beliefs of their ancestors and who are likely to speak a native tongue as their first language and may or may not speak Spanish
- Descendants of Africans who intermarried with European and indigenous peoples to develop a diverse Caribbean culture

Latino immigrant children in the classrooms of the Northwest and Alaska are likely to be of Mexican background. They join Mexican Americans whose families have lived for generations in what is now the United States.

Mexican American families had lived for centuries in the Southwest, including the states of Nevada, Utah, Colorado, and parts of Wyoming before they became part of the United States. The United States acquired these lands, two-fifths of Mexico's territory, as a result of the U.S. doctrine of Manifest Destiny, which rationalized the nation's expansion and annexation of all the land from the Atlantic to the Pacific, regardless of existing claims.

In 1836, Texas became an independent nation, with a population consisting of Texas Mexicans and Anglo-Texans. In 1845, when the U.S. government decided to annex Texas as a state, war with Mexico broke out. In 1848, Mexico signed the Treaty of Guadalupe-Hidalgo in which it ceded over half of its national territory to the United States. Mexicans living within the ceded territory could either remain Mexican citizens and have resident alien status, or become U.S. citizens. Although the Treaty assured all Mexicans within the ceded territory rights to their properties, these rights were not respected. The California gold rush, the appearance of railroads, and the introduction of cattle ranching all contributed to Mexicans losing their land.

Throughout the 19th and early 20th centuries, Mexicans were able to enter the United States unhindered. Many were brought into the country to provide labor for the fields and factories. During the Depression, these Mexican workers, along with others, were blamed for many of the nation's economic woes. Thousands were deported, many of them U.S. citizens. Labor shortages during World War II prompted the U.S. government to formalize an existing "guest worker" relationship into the Bracero program, which again imported Mexican laborers throughout the United States for farm and factory work. When the war ended, Mexican workers either returned to Mexico or settled in the Southwest. The Bracero program was officially ended in 1965 by an act of Congress.

American agribusiness has continued to require large numbers of seasonal workers. Mexican American immigrants and migrants, as well as other immigrant groups, have been a traditional source of seasonal farm labor. As these individuals become more established and obtain better-paying jobs, a new supply of workers is continually sought. Today, many of the people who continue to immigrate to the United States from Mexico are escaping poverty and searching for a better life. Whether legal or undocumented immigrants, they often begin life here working in low-paying jobs that mainstream U.S. Americans do not want to fill. Some newcomers often hold two jobs, resulting in a middle-class standard of living for them or their children.

Many Mexican Americans have gained economic success despite long-held biased attitudes and discriminatory practices against them. Overall, about 65 percent of Latinos live above the poverty line. In Southern California, 50 percent of the native Latino population, and 33 percent of foreign-born Latinos, are middle class. Latinos are becoming more visible in politics, business, education, the arts, sports, and entertainment.

During the 1980s, Mexico was the country of origin for the largest number of immigrants to the United States. In 1991, Mexican immigrants moved into the Pacific Northwest in large numbers, and they remain one of the most numerous immigrant groups throughout the Northwest and Alaska.

Mexican Americans in the United States are unique in several ways:

- Their size enables them to play significant roles in the political climate of their communities. Throughout the Southwest—in parts of California, New Mexico, and Texas—the Mexican American population is increasing and will become the majority after the year 2000.
- Living in close proximity to their country of origin enables Mexican Americans to maintain stronger social and economic ties with family members in the country of origin than most other immigrants.

It is projected that by 2005, Latinos will become the largest minority group in the United States, with nearly one of every four U.S. Americans identifying themselves as Latino. Mexican Americans, who vary widely by region, experience, and length of residence, are the largest subgroup, currently constituting 63 percent of the total Latino population.

Vietnamese

The Vietnamese, as the primary ally of the United States during the war in Southeast Asia, have represented the largest number of post-war Southeast Asian immigrants. Even in the mid-1990s, 20 years after the end of U.S. military involvement, new Vietnamese immigrants continue to be one of the larger immigrant groups each year in the Northwest.

Vietnamese families evacuated with U.S. forces in 1975 were the most westernized and formally educated of all Vietnamese refugees. Their life as refugees in the United States, however, differed dramatically from the positions they had held in Vietnam. Professional degrees were not transferable, and language differences posed a barrier to employment. They experienced the trauma of a chaotic evacuation from Saigon and the memory of family members left behind to an uncertain future.

Hostility by Americans, disturbed by the U.S. role in Southeast Asia, greeted the 140,000 Vietnamese who were admitted to the United States in 1975. In the economic sphere, the country faced high domestic unemployment (9 percent) and rampant inflation, and many of the jobs available to higher-skilled Vietnamese refugees did not meet their skill levels.

The next group of refugees from Vietnam came during 1978-79 when numerous factors contributed to further deterioration of life in communist-led Vietnam. The worst flooding in decades destroyed millions of acres of crops, coming after years of drought and warfare had devastated food production. The implementation of communist economic policies in 1978 led to the expropriation of thousands of businesses. A new form of currency was issued at the same time, creating financial difficulties for many. Military conscription was reinstated to provide troops for the new regime's war against Cambodia. The Vietnamese government also confiscated the assets of the ethnic Chinese population and forced them into slave labor camps.

Hundreds of thousands of Vietnamese fled, many by the only means of transportation left—rickety fishing boats. The horrors endured by those fleeing are well-known: they were robbed and raped by pirates, ignored by passing ships, turned away by overwhelmed refugee camps in Malaysia, Thailand, Hong Kong, Indonesia, and Singapore. Finally, in 1981, the United States allowed 160,000 refugees to join the 500,000 that had previously arrived.

In the late 1990s, Vietnam remains the country of origin for one of the major immigrant groups in the Northwest and Alaska. See page 28 for a short description of Vietnamese refugees.

Background of Refugee Groups

Granting asylum to those fleeing persecution and war began in ancient times and continues in the present as a basic principle of international law, upheld by the United Nations in the "Universal Declaration of Human Rights." Refugees are people who cannot rely on their own governments and state institutions to protect their basic civil rights and physical safety. Sometimes they are escaping abuses perpetrated by the government sworn to protect them. The face of the world's refugee population changes frequently as nations experience political, military, and social chaos—often predicated on age-old rivalries and ethnic hostilities that force people to flee their native lands.

The United Nations High Commissioner of Refugees (UNHCR) estimates that between 1991 and 1995, for example, over nine million refugees left refugee camps to return to Afghanistan, Cambodia, Iraq, Mozambique, and Myanmar, among other countries. Some refugees may find themselves in danger in their first country of asylum, usually a neighboring country, and need to be resettled permanently in a third country. Countries that experience an exodus of their population because of internal strife may become havens for refugees from other countries when their political and economic conditions stabilize.

According to the United Nations High Commissioner of Refugees (UNHCR), the United States has "resettled more refugees than any other country and over the years has accepted about half the refugees whom UNHCR has felt were in urgent need of a new country of asylum."

The United States is one of many nations that accept asylum seekers. U.S. policy dictates that refugees will not be considered for the U.S. refugee program if they have close family living in another country unless they fail to gain admission to that country. This policy is designed to ensure that all countries involved in refugee resettlement share the responsibility equally.

The United States has given refugee status to a large number of people from Indo-China, the former Soviet Union and Cuba, mostly through in-country processing. This means the refugees were processed in their home countries for arrival in the United States and were expected by U.S. officials. According to the UNHCR, in 1996 nearly 92,000 refugees, Cuban/Haitian entrants (those who arrive to the United States without first being processed in their home country), and Amerasians (someone fathered by a U.S. serviceman in Asia) were resettled in the United States.

Official U.S. policy also attempts to disperse refugee groups around the country. The stated purpose is to minimize any temporary negative effect on local economies and to facilitate a positive reception of refugee groups by local populations. This strategy has rarely succeeded because refugee groups, like immigrant groups, tend to resettle together. Living in close proximity to their national or cultural group helps soften the disruption to their lives and enables refugees to support one another. Freedom of movement is a fundamental right that applies to all U.S. citizens and residents.

In 1996, the number of refugees resettled initially in the Northwest and Alaska totaled 6,410 persons. Of these, 4,327, or 67 percent, resettled in Washington state. In Alaska, refugees came primarily from the former Soviet Union; in Idaho, from the former Yugoslavia; in Oregon, from the former Soviet Union, Vietnam, Cuba, and Somalia; and in Washington, from the former Soviet Union, Vietnam, the former Yugoslavia, and Somalia. The chart on page 27 provides detailed information on Amerasian, entrant, and refugee arrivals to the Northwest and Alaska for the years 1983-1996 and 1996 only.

Northwest schools can expect continued immigration of populations seeking refuge in the United States. A brief description of prevailing conditions in countries where the populations face persecution and war follows. These descriptions are summarized from the *Oregon State Refugee Program FFY '96 Annual Report* (April 1998).

Bosnia. Conditions in Bosnia have not improved to the point that would allow the safe return of many refugees. Houses are being destroyed, and many refugees who were living in Western Europe are forced to flee again after they try to return to Bosnia. Children and spouses of mixed marriages are threatened. The country continues to be divided into ethnically exclusive, hostile camps.

Cuba. In 1997, the number of Cubans who can migrate legally between the United States and Cuba was set at 6,000. Cubans who can apply for asylum in the United States include: (1) former political prisoners, (2) members of persecuted religious minorities, (3) human-rights activists, (4) forced labor conscripts from 1965-68, (5) persons deprived of their professional credentials or subjected to other disproportionately harsh treatment resulting from their perceived or actual political or religious beliefs, and (6) others who appear to have a credible claim that they will face persecution as defined by the 1951 U.N. Convention on the Status of Refugees.

Ethiopia/Eritrea. Thousands of Ethiopians have fled the civil war of the past two decades. Some have started returning to their homes. However, existing tensions between Sudan and Ethiopia are slowing the pace of repatriations.

Iran. Since the Islamic revolution in 1979, the Iranian government has dealt harshly with any kind of real or perceived political opposition.

Amerasian, Entrant, and Refugee Arrivals to the Northwest and Alaska (State of Initial Resettlement) by Country of Origin, 1983-1996

	Alaska		Idaho		Oregon		Washington	
Country of Origin	1983-1996	1996	1983-1996	1996	1983-1996	1996	1983-1996	1996
Afghanistan	7		23		185		456	
Albania	2		32		6		55	
Bulgaria	0		57		10		66	
Cambodia	4		273		976		4,851	
Cuba, refugee	0		68	19	6		226	47
Cuba, entrant	0		5		494	252	63	41
Czechoslavakia	2		293		32		196	
Ethiopia	0		8		256	3	1,457	6
Haiti, refugee	0		116		56		242	
Haiti, entrant	0		0		87		0	
Hungary	0		23		25		551	
Iran	46	7	19		142	7	403	23
Iraq	5		167	25	100	16	722	76
Laos	39		238		1,418	6	3,757	13
Liberia	0		10		4		9	
Libya	0		0		9		22	
Nicaragua	0		0		0		21	
Poland	28		320		101		931	
Romania	32		389		1,374		900	
Rwanda	0		6	4	0		7	6
Somalia	0		0		225	112	795	162
Sudan	0		7	1	15	1	80	9
USSR, Former	150	30	822	46	8,506	805	16,956	2,411
Vietnam, refugee	182	4	872	64	6,029	273	16,318	1,138
Vietnam, Amerasian	55		97		1,353	4	3,594	39
Yugoslavia, Former	19	4	516	255	323	141	1,053	354
Zaire	0		26		7		18	
Other, Unknown			6	1	42	3	82	3
Grand Total	**572**	**45**	**4,393**	**415**	**21,781**	**1,623**	**53,831**	**4,327**

Data from the Office of Refugee Resettlement, Administration for Children and Families, Department of Health and Human Services, Washington, DC.

Notes: A refugee's arrival is planned through the Office of Refugee Resettlement; an entrant is someone who comes on his or her own, often arriving on a raft or boat. Persons from El Salvador, Guatamala, and the Domincan Republic are not included here because they are not part of the U.S. refugee resettlement program. Some, however, may have what is called "temporary protected status." About 80 percent of refugees from the former Yugoslavia are Bosnians. About half of refugees from Laos are Hmong. Mien are also included in this figure.

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Targeted groups include monarchists, ethnic minorities such as Kurds and Baluchis, and religious minorities such as the Bahai. Hundreds of thousands of Iranians are in political exile outside Iran, mostly without refugee status.

Iraq. Since the Gulf War in 1991, Iraq has existed under international economic sanctions that have caused economic hardship to the populace. Over a million Kurds sought refuge in Iran and elsewhere after the Kurdish uprising early in 1991. Civil war between the secular regime of Saddam Hussein and the Shi'ite population in southern Iraq persists. The Shi'ites are Muslims of the Shia branch of Islam.

Former Soviet Union. Jews and evangelical Christians face a heightened fear of persecution in an environment of economic instability and an atmosphere of anti-Semitism and ethnic hatred. It appears that the governments are either unwilling or unable to protect these populations. While most refugees make escapes under dangerous and physically-taxing conditions, former Soviet Union refugees, once approved, board airplanes for a safe flight to the United States. Because the departure is made under less stressful conditions, the population of former Soviet Union refugees consists of a larger proportion of older people than usual.

Somalia. While a condition of massive starvation no longer exists, civil war and its concomitant hardships continue in Somalia, causing people to seek refuge, mostly in neighboring countries.

Sudan. The 12-year civil war in Sudan has created huge displaced and refugee populations and rampant malnutrition. Humanitarian efforts are regularly blocked and relief camps attacked, forcing their closure after years of assistance.

Vietnam. Refugees continue to arrive from Vietnam. They represent: (1) re-education camp detainees, (2) Amerasians, (3) close relative of U.S. citizens, and (4) other approved entrants. A small number of Vietnamese from refugee camps in neighboring countries of first asylum are also being resettled in the United States.

Five countries that have been part of earlier refugee resettlement programs have contributed to the ethnic diversity of the current school population. They are briefly described below:

Afghanistan. In 1979, the former U.S.S.R. invaded Afghanistan and did not withdraw their Soviet forces until April 15, 1989. In the ensuing war, it is estimated that there were two million (mostly civilian) casualties, economic devastation, over five million displaced citizens, and political and social disintegration of Afghan society.

Cambodia. The Vietnam war spilled over into Cambodia from 1970-75, weakening the economy and devastating agriculture. When the United States pulled out of Southeast Asia in 1975, the Khmer Rouge persecuted hundreds of thousands of Cambodians, or Kampucheans as

they are also known. Some fled to Thailand, while others were forced into massive slave-labor camps. Vietnam invaded Cambodia in 1979, forcing another half-million refugees into camps along the Thailand border. Many of these refugees received asylum in the United States.

Laos. As in Vietnam and Cambodia, many people who supported the United States in the war with Vietnam (lowland Lao, Hmong, and Mien) were heavily persecuted, killed by the new government, or became refugees. The Hmong, a group living in the mountains of Laos and Vietnam, were particularly targeted for persecution. They provided long-standing support for Western military interests, beginning with their opposition to the Japanese toward the end of World War II.

Poland. Polish immigrants arrived during the late 19th and early 20th century period of European immigration to the United States. For more than 40 years after World War II, Poles became refugees fleeing communist oppression. In the 1980s, they were the first among many dissidents fleeing Eastern European nations as internal pressures built up within the former Soviet Union and its satellite states. As refugees from communist states, Poles, and later Russians and Romanians, received refugee status.

Romania. Like Poland, Romania is a Central European nation that came under Soviet control with a communist government after World War II. Under Nicolae Ceausescu, Romania broke with the Soviets in 1965 but maintained a repressive regime. Dissidents fled Ceausescu's repression and the political and social chaos that erupted after his overthrow in 1989.

Another group who has a presence in Northwest and Alaskan schools needs mention, although this group is not part of the official U.S. refugee resettlement program.

Central Americans. In Guatemala, El Salvador, and Nicaragua, civil wars in the 1980s brought political refugees to the United States. Most such applications for asylum were denied, and a sanctuary movement grew up within the nation to support the refugees. Some refugees returned to their countries of origin as domestic turmoil subsided, while others remained. Cessation of hostilities does not necessarily mean that those who have fled will return to safe conditions. Some of those who remained received temporary protected status. They work to support themselves while trying to convert their temporary status to a permanent status through other means. In September 1997 an estimated 300,000 Central Americans were in fear of deportation because of changes in immigration rules that were applied retroactively. Legislation has been proposed in Congress to shield about 50,000 Guatemalans, 60,000 Nicaraguans, and 190,000 Salvadoran refugees from deportation. The future of many is uncertain. Central Americans continue to be a recognizable segment of immigrants throughout the Northwest and Alaska.

This brief overview of different immigrant and refugee groups is designed to convey the need for educators to study the history and culture of the immigrant groups represented in their school communities. All staff need a basic understanding of key events and cultural practices essential to the cultural identity of the diverse students in their schools. Indepth learning about a culture different from one's own, however, is a gradual process that takes place over many years. The box below lists basic steps toward achieving a deeper understanding of another culture.

Steps to Learning About Another Culture

1. Spend time with people of the culture
2. Identify someone who is willing to serve as a cultural guide, someone to discuss and interpret his or her culture for you
3. Read professional articles or books and fiction by and for people of the culture; discuss your reading, especially with members of the culture you are learning about
4. Attend cultural events and meetings of leaders, observe how people interact in their communities, see their values in action, get a sense of the strengths of the community
5. Learn how to ask questions in a sensitive way; that is, show you are sincere and motivated by a desire to learn and serve the community more effectively

Source: "Developing a Knowledge Base to Support Cultural Competence," *Family Resource Coalition Report*, Vol. 14, Nos. 3 and 4.

For some, classroom demographics may change on a year-to-year basis. Knowing where to find more information and how to involve members of an immigrant community in the school is an important skill. The resource section in the guide provides sample resources for obtaining this kind of information.

Immigrant or Refugee Status

Families may consist of both legal and undocumented members. Once a person or group of people make the momentous decision to leave their homeland, whether in search of prosperity or physical safety, what has been called a "channel" often develops. This channel helps ease the journey to a new temporary or permanent home for subsequent arrivals of family members, friends, fellow villagers, or townspeople. This helps explain how whole communities develop, sometimes rather quickly.

A living situation in which some members have not achieved legal status may place additional stress on household members. Educators are prevented by law from inquiring about students' legal status or in any way "chilling" their status. In *Plyler v. Doe*, the Supreme Court ruled that educators are responsible for providing a free and basic education to all students, regardless of the legality of their immigrant status. Educators should, however, be sensitive to the reality that some students themselves or their families may be struggling to attain legal status.

Children born in the United States of first-generation immigrant parents often think of themselves as "Americans." They may not like being called "immigrants"—a term that to them connotates being different.

Adjustment Issues

There are many words used to describe how people respond to experiences in new cultural situations: culture shock, acculturation, assimilation, and integration, to name a few. Behind the vocabulary, however, is the reality that adjusting to a new culture is never easy or simple.

Culture Shock

When immigrant families are immersed in a new culture, they are bombarded with many experiences that are difficult to interpret because the social context has changed. Much of what they know about how to live, communicate, and get along may not match established norms in the new country. Experiencing a loss of predictability, coupled with fatigue that results from having to remain consciously focused on what one would normally take for granted, often results in culture shock. Some common signs of culture shock include:

- Excessive concern over drinking water, food, dishes, and bedding
- Staring off into space
- Feelings of helplessness and a desire for dependence on long-term residents of one's own nationality
- Excessive anger over delays and other minor frustrations
- Delay in learning or outright refusal to learn the language of the host country
- Excessive fear of being cheated, robbed, or injured
- Grave concern over minor aches and pains
- Extreme homesickness
- Concern about differences in family values—fear of allowing a spouse to work in case he or she leaves, or fear of one's children becoming "Americanized"

Not everyone experiences culture shock. While some people overcome culture shock rather quickly, others may take longer to make a positive adjustment to their new surroundings.

Acculturation Acculturation is a broad term that refers to cultural change that occurs as a result of continuous, firsthand contact between two distinct cultural groups. Acculturation occurs when a person or group is confronted with:

- Physical changes like food, climate, water, and housing differences
- Biological changes like new viruses and bacteria; new foods that may cause new reactions and new allergies
- Social changes like new role definitions and bonding with new groups

The process of acculturation or learning how to "fit" into a new culture happens along a continuum from assimilation to separation or seclusion.

The melting-pot theory has never "accurately reflected the status of ethnicity in America" but is rather a misconception that has persisted since the turn of the century.

Assimilation occurs when one's original culture is seen as less important, either from the immigrant's or host culture's point of view. The focus is on adopting the new culture's beliefs, values, and norms. The common U.S. metaphor of the "melting pot" in which ethnic differences vanish reflects an assimilationist point of view. In *Teaching Strategies for Ethnic Studies*, author James Banks notes that the melting-pot theory has never "accurately reflected the status of ethnicity in America" but is rather a misconception that has persisted since the turn of the century. A person raised in one culture seldom sheds entirely his or her original cultural skin, and there is no evidence to suggest that losing one's first cultural identity is desirable. It is not unusual, however, for third-generation and beyond immigrant children to have lost the language as well as the knowledge of their cultural heritage. Many people who have "assimilated" may not be aware of which part of their behaviors and attitudes derive from their original culture and which from their family's adopted culture.

Integration, the middle road, occurs when an individual or group retains its home cultural identity while, at the same time, seeking to maintain harmonious relationships within the mainstream culture and other ethnic communities. Within this group, individuals can be at different stages:

- **Bicultural** describes an individual who has had intensive experiences in both cultural environments. Bicultural individuals often may experience feelings of marginalization in each culture and may need to acquire skills to help them transition between cultures.
- **Intercultural** in orientation means one has grown beyond one's original cultural conditioning and has developed a cultural identity that is open to further transformation and growth. Rather than being culture-free, this person is not bound by membership to any one particular culture

- **Multicultural** suggests that one has, to some degree, experienced a variety of cultural influences and therefore has developed a multicultural perspective.

Separation can occur if individuals or groups do not necessarily want to maintain positive relationships with members of other groups and want primarily to retain their cultural characteristics. If the separation occurs because the politically and economically powerful culture doesn't want intercultural contact, the forced separation is called **segregation**. If a nondominant group does not want to participate in the larger society and has the goal of maintaining its own cultural identity, the separation is called **seclusion**. **Monocultural** describes a person in these environments. He or she has experienced a single dominant cultural orientation with little influence from other cultures.

There are fundamental ethical dilemmas for those acculturating as well as for those facilitating the acculturation process, such as educators.

There are fundamental ethical dilemmas for those acculturating as well as for those facilitating the acculturation process, such as educators:

- Is it solely the responsibility of newcomers to adjust their behaviors and attitudes to those of the host culture, or should members of a host culture also make adjustments to facilitate effective communication? U.S. Americans often cite the adage "when in Rome, do as the Romans do," expecting newcomers to do all the adjusting. If one group does all the adjusting, the question becomes: At what point do people lose their own sense of self, cultural identity, and moral integrity?
- How much intercultural contact should occur if a group desires to keep their culture intact within the new country? Original cultures can change with contact with other cultures, resulting in a loss of traditions and ways of being that have sustained them for hundreds of years. It is increasingly difficult to maintain an original culture because the pressure from mainstream culture to assimilate is strong. The influence of the mass media in speeding up the acculturation process, especially of young people, cannot be denied. While previously it took about three generations for a family to lose its native tongue, there is now a trend towards monolingual English speaking among the children of immigrants, that is, second-generation immigrants.

Adjusting to a new culture is an involved process, and the length of time in the United States has been shown to have an effect on school success. The younger an immigrant youth upon entering the United States, the more likely he or she is to graduate from high school. This allows more time to learn the academic and language skills necessary to succeed in the new country. In one study, parental attitudes to social change and new experiences also were found to be significant predictors of school adjustment.

Research shows that newer immigrants may be strongly motivated to succeed in school, while more acculturated immigrants and the children of immigrants have higher dropout rates. Two reasons are proposed to

explain this difference. One suggests that new immigrants in general are often a highly motivated population that use education for upward mobility. The other contends that immigrants with low economic status may experience discriminatory treatment in society and educational institutions.

Family and Cultural Supports

Some people join family members in the new country, while others arrive individually and lose immediate family connections. Joining a family member already settled in the United States is currently the most common reason for immigrating. Kin sponsorship, also called "chain migration" or "sequential migration," accounts for 80 percent of the annual quota. While joining family is common, immigrants cannot enter the United States legally without proving that they are self-sufficient and unlikely to need public assistance.

Loss of family unity may occur for some immigrant families and can be difficult because the family unit is usually the main source of emotional and social support. Often, for economic reasons or for children's educational needs, only part of the household immigrates while the rest of the family remains in the home country.

Loss of family unity also occurs when an adult male immigrates to the United States and his family stays behind. He then returns home a couple of times a year to visit the family. There are also many situations in which children, both young and as adults, immigrate to the United States either singly or only with siblings. Children may send money to parents in the home country and sometimes save enough money to support the immigration of the rest of the family. While arriving in the United States with an intact family makes the immigration adjustment less traumatic, it is not always possible.

The inability to speak English fluently may force college-educated professionals from white-collar backgrounds to accept working-class jobs or start a business.

In situations where parents are limited in their English proficiency, there can be consequences for parents and students. The inability to speak English fluently may force college-educated professionals from white-collar backgrounds to accept working-class jobs or start a business.This situation becomes another major adjustment for the family.

Some immigrants join a culturally familiar group already established in the area, while others may find themselves without cultural ties. Cultural communities may provide links to other emotional and social supports, including ethnic, spiritual, or business communities. These communities provide practical guidance and support to new community members and help ease these major life transitions.

Some support strategies that immigrant families use include:

- **Split household.** A residence in the home country is maintained at the same time a household in the United States is established. In this way, financial support can be provided for members not currently emigrating.

- **Continuing a close tie with the homeland.** Immigrants often seek or provide ongoing emotional support and financial assistance to family in the homeland.
- **Emphasis on education.** Some groups place a high value on obtaining education, believing that a formal education can help secure a satisfying life for the next generation.
- **Attending adult schools.** Attending adult English as a Second Language (ESL) classes in the first few years after immigration helps provide an ideal transition, because in addition to language skills, immigrants learn other communication tools and coping strategies. Social and emotional support may also be provided.
- **Seeking religious affiliations.** Religious organizations may provide an important role in many communities, meeting spiritual needs as well as helping adaptations to the new environment. They can provide a network of social support as newcomers go through the immigration process and later adjustments.
- **Joining social or business associations.** Some immigrant communities form support groups to ease the transition for newcomers, for example, commercial or cultural associations.
- **Participating in community activities.** Some immigrants prefer to stay close to their ethnic community, while others participate in mainstream activities and become active members of the host society.

Cultural Differences

When values, attitudes, and behavior of the home culture are similar to U.S. mainstream culture, adaptation to life in the United States may be eased. When the differences are great, immigrants may have difficulty understanding, communicating, adjusting, and effectively functioning in their new homes.

Gender roles, parental relationships with children, the status associated with one's work, and the expectations parents have about education are some of the areas where the U.S. experience may or may not match the home culture experience. For example, a conflict may occur between the home culture and U.S. mainstream values about education. Immigrant children may complain that they do not have their own social lives because their parents require them to study all the time and they are told that playing is unproductive. Parenting sometimes becomes difficult because what immigrant parents already know about parenting from their home culture may conflict with parenting behaviors of U.S. parents. The children are often caught in the middle.

A basic cultural difference between U.S. mainstream culture and the cultures of numerous immigrant groups involves the degree of emphasis put on the importance of self versus the importance of the group. U.S. Americans place a strong emphasis on individualism. Many people who believe strongly in individualism are also committed to their families and their places of work, but the self is the basic unit of the culture. Self-reliance is highly valued. Reflections of this self-reliant orientation may

include a strong emphasis on the pursuit of self-interest, a high level of preparation in childhood for making one's own decisions and developing preferences, relatively less loyalty toward work organizations, and a lower investment in family authority than cultures that are more group-oriented.

In cultures with an emphasis on a collectivist or group orientation, the family is the basic unit of the culture. Decisions and actions are undertaken in relation to the welfare and traditions of the family group. This does not mean that people do not have the opportunity to develop their own individuality. Many people who are group-oriented still have considerable room to cultivate personal expression as long as it does not interfere with social obligations to family and tradition. Some reflections of the collectivistic orientation may include a higher reliance on family authority, an importance placed on reciprocal obligations, an emphasis on sharing, and a definition of "family" that includes extended family or people with no formal kin relationships.

Dr. L. Robert Kohls, director of International Programs at San Francisco State University, has developed a list of 13 values that he claims are commonly held by many U.S. Americans. He uses these values to help first-time visitors to the United States better understand the behavior they encounter. Reflecting on this list may also help educators better understand how these values may differ from those held by various immigrant groups and ethnic minorities in the United States.

- **Personal responsibility** Life's problems result from not taking responsibility or being lazy, not from bad luck or fate.
- **Change.** Change is good and leads to progress; tradition and ancient heritage are not considered important.
- **Time.** Being on time or getting something done on time is more important than interpersonal relations. This attitude toward time makes U.S. Americans very productive, which is also highly valued.
- **Equality/Fairness.** All people are created equal and should have an equal opportunity to succeed. This attitude results in less deferential treatment of people based on their status and authority than observed by most other cultures.
- **Individualism/Independence.** U.S. Americans resist group identifications and are free in their expression of opinions. They place a high value on privacy, a word that does not exist in many non-Western languages.
- **Self-help/Initiative.** Credit is taken only for individual accomplishments. More than 100 composite words begin with the prefix "self." Most other languages do not have the equivalent of these words.
- **Competition.** Competition brings out the best and is reflected in economic life (free-enterprise system), education, arts, medicine, and sports.

- **Future orientation.** The future is seen in terms of progress and improvement. The past is not valued as in many cultures, and the present is often overlooked because one's eyes are on the future.
- **Action/Work orientation.** Any action is seen as superior to inaction. Workaholism—addiction to and identification with one's job—is viewed in a positive light. Upon meeting, people often ask first, "What do you do?"
- **Informality** In the workplace, employees often call their bosses by their first names and discard titles such as "Mr. or "Ms." Dress is casual, even at "formal" events.
- **Directness/Openness/Honesty.** In contrast to cultures that use subtle, indirect ways to communicate unpleasant information, mainstream American culture uses the direct approach. An indirect approach is considered dishonest, and using someone else to deliver your negative message is viewed with suspicion.
- **Practicality/Efficiency.** Being practical, realistic, and efficient is valued over being pleasing aesthetically, being enjoyable, or advancing the cause of knowledge. Emotion or sentiment are seen as clouding decisions.
- **Materialism/Acquisitiveness.** U.S. Americans, in contrast to others' view of them, do not view themselves as materialistic but as enjoying the fruits of their hard work. Because they value newness, they frequently replace or discard possessions, even major ones such as cars and houses.

Language Issues

Language is an important issue for newcomers. Approximately 25 percent of immigrants come from countries where English is the dominant or official language. Nearly 50 percent come from non-English dominant countries, but they arrive already speaking English. It should be noted that the English spoken in other countries is not U.S. English. Fluent English-speaking immigrants still need to learn national, regional, and local English idioms. For some immigrants the grammatical structure of their language is antithetical to English, and fluent English may take longer to learn. In all cases, immigrant students' native language and English-language proficiency needs to be properly assessed before class placements are made.

Some parents may not have sufficient English-language proficiency to supervise their children's homework in English, or they may not be literate in their native language. Language differences may often result in limited parental involvement in schools.

Newer research finds that there are cognitive advantages to being bilingual.

Biases in educational theories and practices have also impacted immigrants. A monocultural bias can be seen in early educational research that saw bilingualism as a "language handicap" and suggested that bilingual children had "more limited vocabularies, deficient articulation, and more grammatical errors" than monolingual children. Recent research on bilingualism reflects a more inclusive perspective and has dealt with many of the methodological problems of the earlier research. Newer research finds that there are cognitive advantages to

being bilingual. Bilingualism provides greater cognitive flexibility, greater ability to think more abstractly, and greater ability in concept formation. It is also correlated with abilities such as creativity and knowledge of how language works. Bilingual programs are under siege in such states as California, where recent elections banned bilingual programs. The courts will decide whether states will be able to make such decisions.

Title I and ESL or bilingual programs help support the educational needs of immigrant students. The Emergency Immigrant Education Program provides grants to state education agencies to assist districts with large increases of immigrant students.

Economic Status

Family resources are an important issue affecting immigrant students' education. Immigrant youth are twice as likely to live in families with low incomes and to have parents with less than 12 years of schooling. Economic status may affect the support that children have at home. More advantaged students are likely to have educational tools such as encyclopedias and personal computers, as well as formally educated parents or other family members who may be better able to help them with homework and set an example of academic achievement. This is not to imply, however, that children must have these advantages to excel in school. While immigrant youth and parents tend to have higher educational aspirations than do natives of the same racial/ethnic group, low family income has a disproportionally negative effect on college attendance for some immigrant groups.

Marketability of Skills in the U.S. Economy

Some immigrants arrive with high-level, transferable skills, while others have skills of limited immediate marketability in the U.S. economy. The relationship between skills, social status, and language can be very complex, however. For example, a high premigration socioeconomic status may not always translate into a high socioeconomic status in the United States. Many immigrants with professional-level skills are unable to practice in their new land because of licensing or other restrictions. If they are not proficient in English, they are often forced to change occupations or to work at lower-paying jobs.

Groups with the fewest resources are refugees and undocumented immigrants. Refugees, who comprise about 10 percent of the immigrant population, are the most likely to require benefits. However, only 15 percent of all refugees receive welfare. Currently, newly arriving refugees use assistance. However, the younger ones, those able to work, get off assistance very quickly. Many undocumented immigrants who are eligible for emergency medical care under Medicaid and nutrition benefits still pay for their care themselves or have private health insurance. They may actually use services less frequently than the general population. The new welfare reform law prohibits some forms of aid to all noncitizens.

Acceptance by U.S. Mainstream Society

Many immigrants seeking a better quality of life find social conditions in the United States a considerable improvement. Some immigrants, however, may find themselves facing hostile or less-than-accepting attitudes from some U.S. citizens. Immigrants may find themselves easy targets for frustration and anger that would be more accurately directed toward economic and political factors. Prejudice and discrimination may be directed toward an immigrant's status as a newcomer as well as against his or her ethnicity or race. A recent resurgence in the level of advocacy for citizens over immigrants, or "nativism," has accompanied the most recent rise in the number of immigrants.

Prejudice and discrimination cast a negative light on the immigrant experience in the United States.

Nativism is an attitude held by people who want to restrict U.S. residence or citizenship to people they label "native." They often express intense opposition to people they consider "strange" or "foreign." A nativistic attitude results in the desire of some Americans to restrict, exclude, or attack immigrants. During the history of the United States as a nation, nativism has taken many forms, ranging from harassing behaviors, such as verbal epithets against "foreigners," to restrictive legislation and even hate crimes, such as vandalism of property or murder. Past targets of negative behaviors have included Irish, Germans, and Japanese, while today's targets are more often Mexican, Central American, or of Asian descent. Undocumented persons and, increasingly, the broader class of people who are not citizens are the newest groups under attack.

While issues such as prejudice and nativism often cast a negative light on the experiences of immigrants, there are positive trends as well. The 1987 "Report of the American Jewish Committee's Task Force on the Acculturation of Immigrants to American Life" recognizes the biased conditions faced by immigrants but also points to a countervailing "tradition of openness to newcomers" and an "increased acceptance of cultural diversity" on the part of some U.S. Americans. This trend can contribute to a more positive acculturation for some immigrants to the United States. The past decade in U.S. history has seen these two trends continue to exist side by side.

Generational Issues

In an interview in *Listen to Their Voices: Twenty Interviews with Women Who Write*, author Gish Jen, whose parents emigrated from China to the United States, discusses the "caught-in-the-middle" position of children of first-generation immigrant parents. During a year's visit to China, Jen "first began to sort out what was Asian, what was Asian-American, and what was American." While in China, she began to see the Chinese characteristics in her mother's thinking. The concept of authority is an example. When Americans think something is wrong they become indignant and set out to fix the situation, says Jen. On the other hand, the Chinese say "That's the way the world is; you just make your way around it without confronting it." Her parents retained the Chinese idea about confrontation and were displeased when their children wanted to challenge authority.

Second- and later-generation immigrants often try to sort out what represents their cultural heritage, what is an adaptation, and what is mainstream U.S. culture.

Children of second-, third-, or fourth-generation U.S. Americans who were born in this country may have more in common with other native-born U.S. children than with recent immigrant children from their family's home country. Although their families may maintain their cultures at home, the children are likely to be highly acculturated to U.S. society. They may have older relatives who speak a language other than English at home, but these children usually speak only English. Like Gish Jen, many may examine, at some point in their lives, what represents their cultural heritage, what is an adaptation, and what is mainstream U.S. culture.

By understanding the complexity of the immigrant experience and the profound effect of leaving one's homeland for unknown demands and changes in a new country, educators will gain an increased sensitivity to the circumstances of immigrant students in their schools and classrooms.

MEETING THE NEEDS OF IMMIGRANT STUDENTS

> *Immigration has had such a profound effect on our society....And no where is that impact more obvious than in our schools.*
>
> —Monica Friedlander (1991), *The Newcomer Program: Helping Immigrant Students Succeed in U.S. Schools*

While the ethnic profile of newcomers varies state by state throughout the Northwest and Alaska, the educational profile of recent immigration throughout the region is the same: rapidly changing demographics in communities and schools, with K-12 educators consequently facing both challenge and opportunity.

Substantial diversity often exists among members of the same nationality. Recognizing this diversity is critical in developing successful strategies for working with immigrant families and students. Variations within immigrant groups from the same country of origin can be based on education and social class, the immigration experience, religion, and individual differences. These variations may call for different approaches, for example:

- The needs and competencies of a child from a well-educated, middle-class family are vastly different from those of a child from a preliterate family
- A child who was born in a refugee camp or whose family fled genocidal warfare has far different issues affecting learning than a child born in this country of immigrant parents
- A child of Russian Orthodox Old Believer parents who immigrated in the 1960s comes from a vastly different family culture than does the child of Ukranian Pentecostal Christians who arrived in the late 1980s
- The child of undocumented immigrant parents from Guatemala whose first language is Mixtec and who has never gone to school has different educational needs than the child of Mexican American parents who have lived in the United States for years, but still speak Spanish at home and maintain their traditional values and customs
- The child of a Catholic Vietnamese family who arrived in 1978 will have different needs from a child of a Buddhist Vietnamese family who was born in a refugee camp and whose parents have finally been admitted to the United States after years in refugee camps

The wide diversity of backgrounds, beliefs, and experiences of immigrant students requires educators to acquire skills in avoiding stereotypes, recognizing individual and cultural differences, and developing cross-cultural communication.

This wide diversity of backgrounds, beliefs, and experiences requires educators to acquire skills in avoiding stereotypes, recognizing individual and cultural differences, and developing cross-cultural communication. Many areas of K-12 education that relate to immigrant students are already well-developed fields of educational research and practice: English as a second language, bilingual education, and migrant education. Programs in these areas may already be available in school districts with significant immigrant or migrant student populations. Districts in need of developing such programs are directed to the broad literature and resources in these fields. This section of the guide has a more general purpose:

- To provide teaching strategies and techniques for working with immigrant students within the context of the regular classroom
- To provide suggestions for enriching the educational experience of all students so today's children grow into adults who are respectful and understanding participants in a multicultural society

The challenges involved in working with students from diverse backgrounds and cultures may often seem overwhelming, but considerable research already conducted points to ways teachers and administrators can meet this challenge and improve their teaching and the learning of all their students. This process involves:

- Receiving training in how to be culturally sensitive
- Carefully evaluating each student as an individual to identify strengths as well as needs
- Understanding each child within the context of his or her own culture
- Employing culturally sensitive assessment and instructional strategies
- Training all students to be culturally sensitive and capable of participating in a multicultural society
- Involving parents and the community as authentic participants in the educational process

Overall Strategies

The strategies presented in this guide are designed to help regular classroom teachers more effectively educate immigrant students. Most immigrant students, however, need assistance in adjusting to the U.S. school system. Many school districts around the country have developed programs in response to local needs that are often referred to as "newcomer programs." Implementing such a program can assist immigrant student and teacher alike in the transition to the U.S. classroom.

Newcomer Programs

Newcomer programs, though many don't use this term, share common assumptions about the needs of recently arrived immigrant students, including that they:

- May be of limited English proficiency (LEP)
- Need a period of adjustment to both school and society
- Need an emotionally safe atmosphere to make these adjustments
- Need to be able to rapidly learn English, become acculturated, and reaffirm their self-esteem

Traditional ESL programs address only the language component of this transition. Newcomer programs address a host of other concerns, the specifics of which may vary or change to meet local conditions or the needs of individual students:

- Less than age-appropriate education—Some newly arrived students may not be literate in their own languages or may come from pre-literate cultures. Others may have experienced so much disruption that their educational attainment is below grade-level. Particularly for older students, providing individual academic attention can make the difference between closing the education gap with their peers or dropping out of school.
- Unfamiliarity with the U.S. school system—Being thrown into a classroom with no preparation can be one of the most traumatic things an immigrant student faces. Things established students take for granted not only are unfamiliar to an immigrant student, but such lack of familiarity can set the immigrant student up for ridicule by peers: the grading system, school routine, social customs, how to use school facilities, and how to get help.
- Personal trauma—Many refugee students bring with them the scars of personal traumas that their peers cannot imagine and will never know. Almost all immigrant students have been affected by the experience of leaving their home, family, and friends, and settling in a new place with new customs and a new language. Rebuilding their trust and confidence can be a key factor in their later success in the regular classroom.

Newcomer programs have been structured in different ways in different school districts. Differences include:

- Whether the program is located on or off campus
- Whether it is a school-within-a-school or self-contained program at a separate site
- The length of the program—whether it is a full-day program, eventually transitioning to the regular classroom, or a part-day program, with students attending regular classes the rest of the day

- Whether language instruction is a part of the program and, if so, whether programs are segregated by native languages or teach students with varied native languages

In addition to the goals and objectives discussed above, many newcomer programs reach beyond academics and school adjustment to address many of the techniques recommended in this guide:

- Providing counseling services sensitive to the backgrounds of particular student populations
- Providing health services and referrals tailored to the physical and emotional needs of immigrant students and their families
- Reaching out to and communicating with immigrant families in their own languages as much as possible
- Referring immigrant families to community services and resources to ease their transition to the community
- Offering specialized programs, extracurricular activities, and career guidance to help students succeed in school and beyond

Newcomer programs must meet the educational opportunity requirements of *Lau v. Nichols* (1973) and avoid discrimination on the basis of race, color, or national origin (Title VI, Civil Rights Act of 1964). In general, newcomer programs have been found in compliance with Title VI by the Office for Civil Rights if they meet the guidelines outlined in its memorandum of December 4, 1990:

- The school district is not under a desegregation order
- Enrollment in the program is voluntary
- The program is multiethnic, multiracial, and multilinguistic
- The program is no more than one year in length
- Eligibility is based on a need for language instruction and assistance in adapting to U.S. culture
- The facilities and range of courses are comparable to other district programs

General Strategies

The following general strategies are intended to help classroom teachers and administrators improve the educational experience of immigrant students so they will have the best possible opportunity to achieve their potential within U.S. classrooms. Many of these strategies involve increasing cultural awareness and understanding. Resources in the next section may be useful in honing strategies for a particular school district or classroom with its own unique mix of cultures. Journal articles and books related to specific teaching strategies or techniques are also suggested as starting points for further learning.

Some strategies that you can use to help your immigrant students include:

- Provide all children, and specifically immigrant children, with the right to retain their own culture and language and to become biliterate. Research shows that students who maintain their cultural identity as they become acculturated to U.S. schools have more academic success.
- Use culturally appropriate diagnostic and assessment techniques as tools for identifying the strengths and needs of immigrant students.
- Recognize and use different teaching techniques to enable bicultural students to learn through different approaches and learning styles.
- Visit the homes of immigrant students to better understand an immigrant student's natural support system (family, friends, those who provide after-school care, those who translate for the family, and the particular student's immigrant community). Perhaps a volunteer could play this role.
- Recognize that a student's school performance is linked to social/economic conditions at home. When appropriate, help immigrant families get in touch with community resources to meet family needs, such as housing, transportation, English-language instruction, training and employment, legal assistance, health care, family counseling, and social/cultural programs.
- Familiarize yourself with the values, traditions, and customs of your students through reading, classes, and discussions with members of a particular group.
- Help all students develop multicultural values and multilingual competence so youth and community will be better able to meet the social and communication needs of a culturally diverse society
- Recognize and support cultural and linguistic uniqueness to help students become socially literate and able to communicate across cultures.
- View the bicultural experiences of the immigrant child as assets that can be used to help all students develop concepts, literary skills, and critical thinking.
- Recruit trained, culturally competent, and credentialed bicultural teachers who can provide strong role models as well as special assistance to help immigrant students excel in a new environment.
- Recruit people from within the immigrant community to become certified staff, teachers' aides, classified personnel, and volunteers to give immigrant students positive role models and to broaden the cultural perspectives of native-born students.

- Conduct staff training that presents the legal requirements of immigrant education and allows existing staff to develop cultural competency.
- Develop a core curricula that allows immigrant students to develop within the context of the regular classroom, rather than relying on compensatory and remedial education to meet their needs.
- Provide different types of programs and a multicultural core curricula to address the diverse academic and linguistic development of both immigrant and native-born students.
- Develop "newcomer programs" that help new immigrant children and their families become acquainted with the education system, expectations for students and their families, and the responsibilities of the school toward immigrant children and their families.
- Incorporate and connect families to the education of their children and the school community by valuing and using their talents.
- Invite members of an immigrant community who are not necessarily parents to become involved with the school and serve as translators and cultural interpreters so that teachers and students develop a broader understanding of different groups and their cultures.
- Offer training opportunities for immigrant adults in language skills, work skills, and cultural adaptation that will help them in the larger community.
- Encourage community groups and organizations to become culturally competent regarding one or more local immigrant groups. Appreciation of other cultures enriches community life and helps newcomers adjust to their new lives.

In addition to the myriad issues related to teaching any group of students in the classroom today, three issues are especially important in the education of immigrant students—cross-cultural communication, different learning styles, and stresses particular to immigrant adolescents.

Three Specific Issues

INTERCULTURAL COMMUNICATION. Intercultural communication is a fundamental issue in the education of immigrant students. Intercultural communication refers to communication between two or more people who are somewhat to very different from each other on important attributes such as their value orientations, preferred styles of communicating, role expectations, and perceived rules of social relationships. By understanding the complexity of communication differences and how life experiences affect communication, you will be more effective in teaching immigrant students as well as students born in the United States of diverse cultural and ethnic backgrounds.

Communication differences not thoughtfully resolved can lead to symptoms of education failure, including:

- Conflicts between students and between students and teachers or between schools and families
- Polarized school performance
- Psychosocial maladjustment
- Gang activity

Communication styles may vary based on a student's country of origin, his or her cultural group, the literacy of the cultural group, and the family's social class and standing within its own group. In addition to these factors, communication styles have both overt and covert dimensions. Overt dimensions of culture—clearly identifiable cultural components—include:

- Religion
- Formal language
- Values and norms as interpreted through philosophy, literature, or folklore

Covert dimensions of culture—unconscious and deeply ingrained behavioral and perceptual patterns—may include:

- Concept of time. For example, in some cultures, the concept of "being late" does not exist.
- Nonverbal signals. For example, eye contact in one culture signifies respect and in another disrespect.
- Low-context versus high-context communication styles. A high-context style, typical of many immigrant cultures, relies on shared understandings of one's cultural norms and nonverbal cues, while a low-context style, more typical in the United States, relies on the specific meaning of words. For example, in some cultures, "yes and no" responses are expected; in another culture, one has to figure out from the context whether the speaker is saying "yes" or "no."

Educators are often aware of overt cultural components yet do not recognize many of the covert dimensions of culture. It is easy to unintentionally discriminate or form prejudices against people. For example, some U.S. mainstream Americans tend to judge the person who doesn't answer "yes or no" as dishonest or evasive. Teachers who continually expand their understanding of both covert and overt dimensions of culture will be better able to provide a more relevant and satisfying environment for all students.

LEARNING STYLES. Learning styles also vary on the basis of cultural group and educational experience. In the case of immigrant students, learning styles in the U.S. school culture are often difficult to comprehend:

- **Emotional style.** The competitive, informal and often noisy classes in the United States can be a problem for students used to more formal, quiet, and structured learning
- **Sociological style.** Learning alone as an individual is a social pattern native-born students may be more comfortable with, while learning within a group where students can help each other is often a more comfortable environment for many immigrant students

In general, U.S. mainstream learning styles focus on inductive reasoning, problem-solving skills, literacy skills, and articulating one's knowledge verbally. Other cultural learning styles may emphasize:

- Observation and listening
- Apprenticeship or performing a task in the context of daily work with the guidance of a mentor
- Knowledge of the relationship aspect of learning rather than the content aspect of knowledge
- Saving face rather than providing the "right" answer
- Storytelling at older ages as a means of learning moral and cultural lessons

ADOLESCENCE. All adolescents struggle with identity issues, but for immigrant adolescents this process can be even more difficult. Conforming to the norms of U.S. culture often places immigrant students in direct conflict with the norms of their own cultures:

- Independence and self-expression often conflict directly with the traditional values of family allegiance, responsibility for others, and obedience to authority
- Emphasis on school and social activities can conflict with the need to care for younger siblings so parents or guardians can work, or even with the need for adolescents themselves to earn income to help support the family

Conforming to mainstream culture can be as traumatic for immigrant adolescents as failing to conform and being rejected by their peers. Conforming often means compromising one's cultural values and going against one's family. Most immigrant adolescents straddle two worlds, which adds considerably to the process of adjusting to adulthood.

Sensitivity to differences in communication and learning styles and to the additional stresses of adolescent adjustment for immigrant students can increase your ability to teach and assist immigrant students.

Specific Strategies

The following techniques are designed to help you understand your own cultural styles and traits and develop techniques for working with immigrant students in your classroom.

Improve your communication with immigrant students so they can learn more effectively.

Reflect on the limits of your own culture:

- Analyze your own overt and covert traits
- Critically examine your own values, beliefs, learning styles, and communication behavior

Work with grassroots organizations within an immigrant community:

- Learn more about communication styles within that community
- Call upon cultural interpreters to facilitate communication with immigrant students and parents or guardians

Be clear in your own style when communicating with immigrant students and their families:

- Reach consensus through compromise
- Address the immediate need only
- Give clear, concrete advice

Do not assume that the other person will approach the discussion the same way you do:

- Respect the cultural beliefs of others
- Be patient
- Consider periods of silence as an opportunity to reflect on what has been said rather than an imperative to speak
- Be clear on what you expect the other person to do before and after the discussion
- Look for and interpret nonverbal cues

Learn as much as you can about the individual or family you are dealing with, including:

- Personal background
- Native language
- Cultural environment
- Educational history
- School experience
- Health conditions
- Family and other social support systems

Use communication styles that are comfortable for you and the immigrant student and family:

- Find out whether it would be more helpful to meet individually rather than in groups
- Communicate orally rather than in writing
- Use "phone trees" to spread information among a number of families within one immigrant community

Be aware of how prior experiences of the immigrant student and family may impede information gathering:

- Prior experience with authoritarian officials and governments may make immigrant students and families wary of disclosing personal information
- Lack of understanding of how personal information will benefit the student may make student and parents reluctant to disclose family information
- Fear of deportation or denial of citizenship, justified or not, may make immigrant students and parents reluctant to disclose current or prior information

Understand the needs of each immigrant child so each one can develop her or his own potential.

Immigrant students come to school with varying degrees of preparation and educational competencies, but all immigrant students face different hurdles than native-born children:

- Some will need to develop English-language skills
- Some may be illiterate or preliterate in their native languages
- Some may lack basic academic concepts needed to function successfully in U.S. schools
- Some may have academic preparation or a lack of preparation that makes it difficult to place them within age-appropriate classes or in regular classes relevant to their individual educational needs
- Some may have needs that transcend academic concerns, such as difficulties at home or personal traumas, which need to be addressed along with their education

Here are some techniques for understanding the needs of each immigrant child:

- Accurately evaluate each child so you will understand individual needs:
  - Behavioral or physical disorders may be mistaken for difficulties in communication
  - Difficulties in communication may also conceal real behavioral or health problems

- Difficulties in communication may be mistaken for developmental or mental problems
- Language differences, cultural knowledge, learning or behavorial disorders, and physical health problems may be related to one another

- Transcend stereotypes and treat each student on an individual basis:
  - Assuming that a child is academically gifted when he or she is not can result in emotional distress and school failure
  - Assuming that a child should be docile because of stereotypes of his or her cultural group can affect the way you react to that child
  - Assuming that a quiet or withdrawn refugee child has limited English-language skills may mask the personal trauma that the child has endured and may still be recalling
- Use the intercultural communication skills you have developed to understand any conflicts between home and school roles:
  - Meet with individual families to understand conflicting cultural roles
  - Involve immigrant families in schooling to help them understand the education system
  - Help parents or guardians access English language or family literacy programs if there is a need

Help foster English-language development.

English proficiency has a strong impact on success in school. A 1994 study found that the dropout rate of Latino immigrants was 49 percent for those who did not speak English well, but only 12 percent for those who spoke it very well. While there are several types of ESL and bilingual programs designed to address limited English proficiency, regular classroom teachers can also encourage English-language development for immigrant students:

- Provide a nonthreatening environment for conversational opportunities in the classroom. Allow students to take risks and play with language by experimenting with sounds, words, and syntactical constructions.
- Value a student's first language. Encourage parents to talk with their children in their first or home language if that is their stronger language. (Using English will not be helpful if parents are uncomfortable or limited in their proficiency.) Include exercises or curricula that help you and other students learn aspects of immigrant students' first languages.

- Be aware that second-language learners will experience a nonverbal or silent period as they absorb information in their new setting but cannot or do not feel comfortable demonstrating it.
- Recognize that second-language learning takes a long time: one to two years to develop basic interpersonal skills, and from five to seven years to develop cognitive or academic language proficiency.
- Become familiar with your students' home culture so that you can use culturally familiar examples or topics in your classroom when teaching new concepts.
- Help students understand what they are hearing in the new language by: (1) selecting a topic of conversation that is familiar; (2) creating a context for what is being discussed; (3) using simple sentence constructions; (4) repeating important phrases; (5) incorporating students' first languages into your instruction; (6) emphasizing key words to help with understanding; and (7) matching what you do with what you say.
- Encourage informal conversations. Students learn a second language from peers, friends, relatives, and neighbors, as well as through more formal means.

Help families get involved with school so they can reinforce learning at home.

- Recognize that many families come from cultures where teachers are accorded great authority and family involvement in schooling would be considered rude and disrespectful.
- Communicate with families in person and in their primary language, if at all possible. Communicating with parents in their own language builds trust. Written communication assumes a degree of literacy, even in the native language, which may not be valid for all families. Use more than one means to reach parents. Don't use students to communicate with parents, especially concerning parent-teacher meetings or complaints of bad behavior. Some students may "interpret" the message.
- Strive at first to gain the trust of families and recognize that it may take repeated contacts before parents feel comfortable enough to become involved.
- Be nonjudgmental in communicating with families. Support the family for their strengths.
- Have a clear idea about what you want to get out of a meeting with a family, what you expect them to get from it, and how the meeting will help their child succeed in school.

Principals and administrators must also support family involvement if classroom teachers are to succeed. Administrative support can include:

- Establishing flexible policies to accommodate varying family needs
- Maintaining a welcoming environment for families
- Creating a collegial atmosphere that invites family participation
- Supporting staff-development efforts with appropriate resources
- Supporting the overall strength and stability of families by referring families, as needed, to family literacy programs, vocational training, educational programs, English language programs, and medical, legal, and other social services
- Developing newcomer programs to help orient immigrant families to the school and the community

Involve all families in developing a multicultural perspective that builds self-esteem by recognizing the cultures of all students in the classroom.

- Try to enlist the help of all families in identifying appropriate goals and meaningful activities for family involvement, so the multicultural perspective is reinforced at home as well as at school.
- Hold orientation meetings or meet individually with families to convey the importance of a multicultural perspective.
- Share materials with families and help them find resources and activities that foster pride in their family and ethnic or racial heritage.
- Involve families in activities that foster multicultural understanding, such as field trips, presentations to the class, celebrations, and other culturally relevant activities.
- Involve family members in creating a book or displays about each child's family, background, culture, interests, activities, stories, artifacts, and so forth.
- Involve parents, grandparents, community leaders, and others in storytelling about their own cultures.
- Focus on the similarities while celebrating the differences.
- Be aware that some groups may observe traditional celebrations and commemorations that conflict with a district's holiday schedule. When appropriate, school staff may want to consider modifying the holiday schedule. Teachers should also factor in the religious and cultural expectations placed on students when looking at completion of assignments and absences.

Be sensitive to the reluctance of some parents to become personally involved right away. This type of multicultural learning may seem very strange or they may feel uncomfortable with this kind of attention being focused on them. Be prepared to draw on other members of the community, if necessary. And don't forget to share about your own cultural heritage and ethnic background. Your sharing gives students and parents an opportunity to feel more connected to you and broadens their acceptance of similarities and differences in others.

Be particularly sensitive to the fears and insecurities of undocumented students and the issues surrounding their right to an education.

- Be aware that a 1982 Supreme Court ruling (*Plyler v. Doe*) guarantees all children residing in the United States the right to a free public K-12 education regardless of their immigration status.
- Be aware that undocumented students will suffer greater stress and worry than other immigrant children.
- Avoid actions that might send a signal to undocumented families that their right of access to education is in jeopardy:
  - Don't ask about a student's immigration status.
  - Don't request immigration documentation.
  - Don't deny a student, on the basis of immigration status, the opportunity to enroll in school.
  - Don't ask questions of a student or a parent that might expose undocumented status.
  - Don't ask parents to apply for Social Security numbers for their students (undocumented immigrants aren't eligible). Districts cannot require Social Security numbers. For identification purposes, a family can: (1) devise a number to use for identification, (2) use the number assigned by a migrant education program if they participate in one, or (3) apply for a taxpayer identification number (W-7 Application for IRS Individual Taxpayer), which is not reported to the INS.
- If you become aware of a student's undocumented status, treat them with the same respect and consideration you show all students.
- If you become aware of a student's undocumented status, be aware that federal law bars you from disclosing that information to any organization, including the INS.

Self-Report Card—Teacher

Like good student assessments, this self-report card for classroom teachers is designed to help measure your own progress while identifying ideas for improving your classroom.

Always	Usually	Rarely	Never	**Checklist for measuring the immigrant-friendliness of your classroom.**
☐	☐	☐	☐	Am I familiar with the values, traditions, and customs of students in my classroom?
☐	☐	☐	☐	Am I knowledgeable about the immigration experience of my students' families?
☐	☐	☐	☐	Do I visit at home with the families of immigrant students in my classroom to gain insight into the students' lives and support systems?
☐	☐	☐	☐	Do I learn some vocabulary in the native language of my students to better communicate with them?
☐	☐	☐	☐	Do I encourage immigrant parents to help their children maintain their native language at home while learning English at school?
☐	☐	☐	☐	Do I base my academic expectations on the individual ability of each student rather than on broad or stereotypical assumptions?
☐	☐	☐	☐	Do I understand the English and native-language skills of each student so I can develop individually appropriate classroom and homework assignments?
☐	☐	☐	☐	Do I seek additional, culture-specific assistance to provide appropriate instruction before referring an immigrant student to remedial classes?
☐	☐	☐	☐	Do I use peer teaching, where limited-English-proficient students can participate and practice English-language skills in small groups?
☐	☐	☐	☐	Do I allow students to develop their English-language skills in class without feeling embarrassed or intimidated?
☐	☐	☐	☐	Are all students actively involved in classroom instruction and other classroom activities?
☐	☐	☐	☐	Are classroom seating arrangements balanced by ethnicity as well as by gender?
☐	☐	☐	☐	Are reading materials provided in the native languages represented in my classroom?

Self-Report Card—Administrator

Administrators can take several steps to make their districts and schools more supportive and welcoming to immigrant students.

Checklist for measuring the immigrant-friendliness of your school.

Always	Usually	Rarely	Never	
☐	☐	☐	☐	Do I participate and encourage participation in formal, multicultural courses available within my community?
☐	☐	☐	☐	Do I provide inservice training to staff on equity, multicultural, and immigrant education issues?
☐	☐	☐	☐	Do I hire trained professionals available to provide long-term consultation and analysis for school district planners and classroom teachers?
☐	☐	☐	☐	Do I provide resources for planners and teachers to develop multicultural programs?
☐	☐	☐	☐	Do I develop relationships with surrounding ethnic communities to assist the school with translation, cultural interpretation, and other needs?
☐	☐	☐	☐	Are printed materials (bulletin boards, school publications, etc.) available in the home languages of all children in the school?
☐	☐	☐	☐	Do school clubs and activities reflect the ethnic makeup of the student population?
☐	☐	☐	☐	Are signs of intolerance dealt with immediately and according to the school's antiharassment policies?
☐	☐	☐	☐	Are immigrant families participating in teacher conferences?

GLOSSARY

- **Aboriginal**—The first of a kind or the original people present in a region as contrasted with an invading or colonizing people.
- **Access**—Providing equal opportunity to participate in all aspects of the educational process for every student. Refers to both physical and institutional access to learning facilities, resources, and curricular programs. To meet the diverse needs of all students, some of whom require specific skills to access the school curriculum, compensatory policies and practices are necessary to ensure equal participation in school programs by all groups.
- **Acculturation**—Refers to the long-term process of adapting to new cultural behaviors that are different from one's primary learned culture and includes physical, biological, and social changes. Acculturation generally follows culture shock. Two considerations that result in differing acculturation outcomes are whether it is considered important to maintain one's cultural identity and to display its characteristics, and whether people believe it is important to maintain relationships with other groups. Outcomes include assimilation, integration, separation, segregation, seclusion, and marginalization (also defined in this glossary).
- **Adaptation**—The adjustment process one goes through in order to feel comfortable and function in new cultural situations. The person learns the language and the gestures, and attempts to understand and empathize with the perspectives of the second culture, but may resist the encroachment of the second culture on his or her own culture.
- **Alien**—The immigration law uses this term to mean anyone who is a foreign citizen and not a citizen of the United States. A resident alien is a legal resident of the United States, but still an alien, and therefore subject to what is called exclusion (being kept out of the United States upon arriving or returning from abroad), and deportation (being sent back home once here). The only way to be immune from exclusion and deportation is to stop being an alien and become a naturalized U.S. citizen. "Foreign citizen" may be a preferable term, since some foreign citizens find the technical term "alien" offensive.
- **Assimilation**—One form of adaptation to a culturally new environment. In the assimilation process, retaining one's original cultural identity is deemed relatively unimportant and the focus is on taking on the new culture's beliefs, values, and norms.
- **Asylee**—Someone who has been granted asylum is called an asylee. One must remain an asylee for a year before becoming eligible to file for an adjustment of status to become a legal resident. Decisions are made on a case-by-case basis, take time, and are usually expensive. A person who has applied for asylum may obtain a work authorization while the case is pending. A limit of 10,000 noncitizens are granted asylee status each year.

- **Asylum/Refugee Status**—In 1980 the U.S. Congress passed the Refugee Act, which allows a person who is outside of the home country and unable to safely return to that country either because they have been persecuted or have a well-founded fear of persecution in the future—to apply for asylum in the United States. The Refugee Act lists five reasons for being persecuted: race, religion, nationality, membership in a particular social group, or political opinion.
- **Bicultural**—Developing the ability to understand and function in two different cultural situations. In some cases, a person takes on the cultural characteristics of both cultures, while in other cases, a person may "role-play" in their second culture rather than internalize the culture that may have been oppressive.
- **Bilingual Education**—An educational program involving instruction in two languages, with the goal being to promote bilingualism (proficiency in both languages).
- **Citizen**—A person born in the United States or born abroad with one or both parents U.S. citizens; a foreign-born person who has completed the process of naturalization. After five years, a legal immigrant is eligible to apply for citizenship.
- **Culture Shock**—Occurs when people must deal with a barrage of new experiences that are difficult to interpret because the cultural context has changed. Actions performed automatically at home may require effort and concentration. A loss of predictability, coupled with the fatigue that results from the need to stay consciously focused on what would normally be taken for granted, produces the negative responses associated with culture shock.
- **Cold War**—A conflict over ideological differences carried on by methods short of sustained overt military action and usually without breaking off diplomatic relations. This term has usually referred to the Cold War between the United States and the former Soviet Union.
- **Diversity**—Refers to the growing cultural, ethnic, and linguistic variation in the U.S. population.
- **Discrimination**—The differential treatment of individuals considered to belong to a particular group, including the denial of opportunity, privilege, role, or reward on the basis of sex, race, national origin, or other factors. Prejudice is an attitude; discrimination is its manifestation.
- **Educational Equity**—The elimination of discrimination in educational institutions, programs, and curricula on the basis of race, national origin, or sex and of those elements of role stereotyping and role socialization that prevent full and fair participation by all students in educational programs. Educational equity is concerned with the elimination of bias or stereotyping to enable all students to freely choose among and benefit from opportunities in educational institutions and programs, with limitations determined only by each individual's interests and abilities.

- **Emergency Immigrant Education Program**—Provides grants to state education agencies to assist local school districts that experience large increases in their immigrant student populations. Administered by the federal Office of Bilingual Education and Minority Languages Affairs (OBEMLA) in Washington, DC.
- **Emigration**—Departing or having departed from a country to settle elsewhere.
- **English Only**—A movement on state or national levels that promotes enactment of legislation to restrict or prohibit government agencies, and in some cases private businesses, from using languages other than English.
- **Equality**—Sameness of status or competency. Of the same measure, quantity, amount, or number as another, like for each member of a group, class, or society.
- **ESL** (English as a Second Language)—Students are taught English as a second language, with limited emphasis on maintaining or developing proficiency in their first language.
- **Ethnocentrism**—Belief in the superiority of one's own culture; judging another culture by the norms and values of one's own culture.
- **First-Generation Immigrant**—An immigrant who has not been preceded to the United States by parents or other family members.
- **Green Card**—A nickname for the plastic card that signifies that the holder is a lawful permanent resident of the United States. The official name for the card is Alien Registration Receipt Card.
- **Immigrant**—A foreign-born individual who has been admitted to reside permanently in the United States as a lawful permanent resident (LPR).
- **Immigrant Children**—Children from birth to 18 years who came to the United States with their parents or other family members, and U.S.-born children of parents who immigrated to the United States before the children were born.
- **Immigration**—The process by which foreign citizens, technically known as "aliens," enter the United States, legally or illegally, usually with the intention of taking up permanent residence.
- **Indentured Servant**—A person who binds himself or herself by a contract to work for another for a specified time, often in return for payment of travel expenses and maintenance.
- **INS (Immigration and Naturalization Service)**—Its mission: "The U. S. Immigration and Naturalization Service (INS), an agency of the Department of Justice, is responsible for enforcing the laws regulating the admission of foreign-born persons (i.e., aliens) to the United States and for administering various immigration benefits, including the naturalization of resident aliens. The INS also works with the Department of State, the United Nations, and the Department of Health and Human Services in the admission and resettlement of refugees. The INS is headed by a Commissioner who reports to the Attorney General."

- ***Lau v. Nichols***—The U.S. Supreme Court decision which ruled that the San Francisco school system violated the Civil Rights Act of 1964 by denying non-English-speaking students of Chinese ancestry a meaningful opportunity to participate in the public educational program. If English is the mainstream language of instruction, then measures have to be taken to ensure that English is taught to students who do not speak English or are limited-English proficient to provide equal access to educational opportunities.
- **Lawful Permanent Resident (LPR)**—Foreign-born individuals who have been admitted to reside permanently in the United States.
- **LEP (Limited English Proficiency)**—Individuals whose native language is a language other than English, and who may be either born in the United States or in another nation and have acquired only an initial ability to understand and speak English.
- **Migrant Worker**—A person who moves regularly to find work, most often in harvesting crops. Many people who originally worked as seasonal migrant workers, returning to their home country after the work was completed, eventually became U.S. citizens or permanent residents.
- **NAFTA (North American Free Trade Agreement)**—Adopted in 1993, NAFTA reduces trade restrictions among the three member countries of Canada, Mexico, and the United States, facilitating the movement of capital to Mexico and the movement of commodities to Canada and the United States.
- **Nativism**—Nativism is an attitude held by people who want to restrict U.S. residence or citizenship to people they label "native." They often express intense opposition to people they consider "strange" or "foreign." A nativistic attitude results in the desire of some Americans to restrict, exclude, or attack immigrants. Nativism has taken many forms, ranging from harassing behaviors such as verbal epithets against "foreigners" to restrictive legislation and hate crimes such as vandalism of property and even murder.
- **Naturalization**—Lawful permanent residents are eligible to apply for U.S. citizenship through a process called naturalization. In order to naturalize, applicants must reside in the U.S. for five years (three if they are married to a United States citizen), demonstrate a knowledge of U.S. history and government, show they have paid taxes, have committed no serious crimes, be of "good moral character," and demonstrate that they understand, speak, and write English.
- **National Origin**—Refers to an individual's cultural or ethnic origin, acquired by birth in a country outside the United States; by being a direct descendant of an individual born in the United States, such as a American Indian or Alaska Native; or from immigrants born outside the United States.
- **Naturalized Citizen**—An individual who applies for U.S. citizenship and meets all the qualifications of the naturalization process.

- **Newcomer**—Refers to one recently arrived in the United States.
- **Nonimmigrant**—Individuals who are permitted to enter the United States for a limited period of time and are given temporary visas. Non-immigrant (temporary) visas are given to: students, tourists, temporary workers, business executives, and diplomats.
- **Prejudice/Bias**—Attitudes that predispose an individual to make either negative or positive judgments about persons, objects, concepts, or groups prior to objective evaluation; preconceived judgment or opinion; an adverse opinion or learning formed without just grounds or before sufficient knowledge; an irrational attitude of hostility directed against an individual, a group, a race, or their supposed characteristics.
- **Quota System**—A national system that determined the percentage of foreigners allowed to immigrate on the basis of their country of origin. By 1924, British residents were allotted 50 percent of the allowable number of slots; Asian immigration, in contrast, was prohibited almost entirely by this system. This system of national quotas continued until it was dismantled in 1965, when each country—regardless of race or ethnicity—was allotted an annual quota of 20,000 under a ceiling total of 170,000.
- **Racism**—Any attitude, action, or institutional structure that subordinates a person or group because of their color. Racism is not just a matter of attitudes; actions and institutional structures can also be racist.
- **Refugee**—Someone who is outside of the home country and unable to safely return to that country, either because they have been persecuted or have a well-founded fear of persecution in the future. (See "asylum.")
- **Sanctuary**—A place of refuge and protection. A concept that describes individuals taking refuge within a religious community.
- **Second-Generation Immigrant**—U.S.-born children of a first-generation immigrant. These children are U.S. citizens by birth whether their parents are in the United States legally or illegally.
- **Stereotype**—An oversimplified perception in which individuals are ascribed certain traits merely because of their membership in a specific group, race, or sex.
- **Title I, Improving America's School Act (IASA)**-addresses helping disadvantaged children to meet high standards and improving basic programs operated by local educational agencies. Passed by Congress in 1994, IASA re-authorizes programs funded under the Elementary and Secondary Education Act of 1965.
- **Title VI of the Civil Rights Act of 1964**—Prohibits discrimination against students on the basis of race, color, or national origin in programs receiving federal funds. Title VI covers student admissions, student access to courses and programs, and student policies and their application, to name a few.

- **Undocumented immigrant**—A foreign citizen who enters or tries to enter the United States without a visa from the U.S. Consulate in the home country, or someone who entered legally without needing a visa or with a valid short-term visa, but then stayed longer than permitted by the INS. Eighty-five percent of immigrants are here legally. Those who are here without proper papers are estimated at about 1.25 percent of the total U.S. population.

SELECTED RESOURCES

General Resources

Learning about historical perspectives and the immigrant experience.

Axtell, J. (1988). *After Columbus: Essays in the ethnohistory of colonial North America.* New York: Oxford University Press.

Banks, J. (1984). *Teaching strategies for ethnic studies.* Boston: Allyn & Bacon.

Camarillo, A. (1979). *Chicanos in a changing society: From Mexican pueblos to American barrios in Santa Barbara and Southern California, 1848-1930.* Cambridge, MA: Harvard University Press.

Cardenas, J. (1997). *My Spanish-speaking left foot.* San Antonio, TX: Intercultural and Development and Research Association.

Catalano, J., & Stotsky, S. (Eds.). (1997). *The immigrant experience: The Mexican Americans.* New York: Chelsea House.

Cordova, F. (1983). *Filipinos, forgotten Asian Americans: A pictorial essay, 1763-circa 1963.* Dubuque, IA: Kendall/Hunt.

Brown, D. (1970). *Bury my heart at wounded knee: An Indian history of the American West.* New York: Bantam Books.

Galarza, E. (1986). *Barrio boy: The story of a boy's acculturation.* Notre Dame, IN: University of Notre Dame Press.

Howe, I. (1983). *World of our fathers: The journey of the East European Jews to America and the life they found and made.* New York: Harcourt, Brace, Jovanovich.

Ichioka, Y. (1988). *The Issei: The world of the first generation Japanese immigrants.* New York: Free Press.

Jacobs, H. (1987; originally published in 1857). *Incidents in the life of a slave girl, written by herself.* Cambridge, MA: Harvard University Press.

Miller, K. (1985). *Emigrants and exiles: Ireland and the Irish exodus to North America.* New York: Oxford University Press.

Sowell, T. (1981). *Ethnic America: A history.* New York: Basic Books.

Suro, R. (1998). *Strangers among us: How Latino immigration is transforming America.* New York: Alfred A. Knopf.

Takaki, R. (1993). *A different mirror: A history of multicultural America.* Boston: Back Bay Books.

Takaki, R. (1979). *Iron cages: Race and culture in nineteenth-century America.* New York: Back Bay Books.

Ungar, S. (1995). *Fresh blood: The new American immigrants.* New York: Simon & Schuster.

Zinn, H. (1995). *A people's history of the United States: 1492-present.* New York: Harper Perennial.

Resources for Facilitating Student Success

Training culturally sensitive and culturally competent educators.

Multicultural competence is a major shift in thought processes, not merely the result of taking a course or two:

- Bay, R. (1972). *Reeducating teachers for cultural awareness.* New York: Praeger..
- Gonzalez, J., & Darling-Hammond, L. (1997). *New concepts for new challenges: Professional development for teachers of immigrant students.* McHenry, IL: Delta Systems.
- King, J., et al. (Eds.). (1997). *Preparing teachers for cultural diversity.* New York: Teachers College Press.
- Kohls, L. (1994). *Developing intercultural awareness: A cross-cultural training handbook.* Yarmouth, ME: Intercultural Press.
- Larkin, J., & Sleeter, C. (1995). *Developing multicultural teacher education curricula.* Albany, New York: State University of New York.
- Lynch, E., & Hanson, M. (1992). *Developing cross-cultural competence: A guide for working with young children and their families.* Baltimore: Brookes.
- Nuttall, E., Sanchez, W., & Webber, J. (1995). Multicultural counseling theory: Implications for training. In D. Sue, A. Ivey, & P. Pedersen (Eds.), *A theory of multicultural counseling and therapy.* Pacific Grove, CA: Brooks/Cole.
- Olsen, L. (1997). *Made in America: Immigrant students in our public schools.* New York: The New Press.
- Pusch, M. (Ed.). (1979). *Multicultural education: A cross-cultural training approach.* Yarmouth, ME: Intercultural Press.
- Schmidt, V., & McNeil, E. (1978). *Cultural awareness: A resource bibliography.* Washington, DC: National Association for the Education of Young Children.
- Spindler, G., & Spindler, L. (1994). *Pathways to cultural awareness: Cultural therapy with teachers and students.* Thousand Oaks, CA: Corwin Press.

Understanding each child within the context of her or his own culture.

Integrating cultural issues into teaching techniques:

- Bronfenbrenner, E. (1979). *The ecology of human development.* Cambridge, MA: Harvard University Press.
- Dodd, C. (1995). *Dynamics of intercultural communication.* Madison, WI: Brown & Benchmark.
- Gaston, J. (1984). Cultural awareness teaching techniques. Brattleboro, VT: Pro Lingua Associates.
- Knoff, H. (1986). *The assessment of child and adolescent personality.* New York: Guilford Press.

- Lee, C. (1995). School counseling and cultural diversity: A framework for effective practice. In C. Lee (Ed.), *Counseling for diversity: A guide for school counselors and related professionals* (pp. 3-17). Boston: Allyn & Bacon.
- Lustig, M., & Koester, J. (1996). *Intercultural competence: Interpersonal communication across cultures.* New York: Harper Collins College.
- Samovar, L., Porter, R., & Stefani, L. (1998). *Communication between cultures.* Belmont, CA: Wadsworth.

Culturally sensitive assessment and treatment strategies.

Examines cultural features in assessment—sociocultural context of the student and sociocultural background of the examiner, including biases and stereotypes—and the selection of testing, interview, and survey instruments:

- Facundo, A., Nuttall, E., & Walton, J. (1994). Culturally sensitive assessment in schools. In P. Pederson & J. Carey (Eds.), *Multicultural counseling in schools: A practical handbook.* Boston: Allyn & Bacon.
- Goodwin, A. (1997). *Assessment for equity and inclusion: Embracing all our children.* New York: Routledge.
- Nuttall, E., Sanchez, W., Borras, L., Nuttall, R., & Varvogli, L. (1996). Assessment of the culturally and linguistically different child with emotional problems. In M. Breen & J. Fiedler-Craig (Eds.), *Behavioral approaches to the assessment of emotionally disturbed youth: A handbook for school based practitioners.* Austin, TX: Pro-Ed.
- Paniagua, F. (1994). *Assessing and rating culturally diverse clients: A practical guide.* Thousand Oaks, CA: Sage.
- Sugai, G., & Maheady, L. (1988). Cultural diversity and individual assessment for behavior disorders. *Teaching Exceptional Children, 21*(1), 28-31.

Emphasizing the assessment of problem-solving abilities rather than formal knowledge and skills:

- Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences.* New York: Basic Books.
- Maker, C., Nielson, A., & Rogers, J. (1994, Fall). *Giftedness, diversity, and problem-solving. Teaching Exceptional Children, 27*(1), 4-19.

Incorporating issues of culture and social context in intervention strategies:

- Gratz, E., & Pulley, J. (1984). A gifted and talented program for migrant students. *Roeper Review, 6*(3), 147-149.

- Jackson, M. (1995). Counseling youth of Arab ancestry. In C. Lee (Ed.), *Counseling for diversity: A guide for school counselors and related professionals.* Boston: Allyn & Bacon.
- Poplin, M., & Wright, P. (1983). The concept of cultural pluralism: Issues in special education. *Learning and Disability Quarterly, 6*(4), 367-372.
- Thomason, T. (1995). Counseling Native American students. In C. Lee (Ed.), *Counseling for diversity: A guide for school counselors and related professionals.* Boston: Allyn & Bacon.
- Vasques, J. (1988). Contexts of learning for minority students. *The Educational Forum, 6*(6) 243-253.
- Yagi, D., & Oh, M. (1995). Counseling Asian American students. In C. Lee (Ed.), *Counseling for diversity: A guide for school counselors and related professionals.* Boston: Allyn & Bacon.
- Zapata, J. (1995). Counseling Hispanic children and youth. In C. Lee (Ed.), *Counseling for diversity: A guide for school counselors and related professionals.* Boston: Allyn & Bacon.

Training students to be culturally sensitive.

Examples of a total curriculum developed to help students increase self-awareness, acceptance, and appreciation of self and others:

- Li, C. (1993, April). *Psychological intervention in the classroom. An experimental program.* Paper presented at the convention of the National Association of School Psychologists, Washington, DC.
- Li, C. (1994, March). *Psychoeducational program in regular and special classrooms.* Paper presented at the convention of the National Association of School Psychologists, Seattle, WA.

Development of awareness and cultural sensitivity:

- Omizo, M., & D'Andrea, M. (1995). Multicultural classroom guidance. In C. Lee (Ed.), *Counseling for diversity: A guide for school counselors and related professionals.* Boston: Allyn & Bacon.
- Ponterotto, J., & Pedersen, P. (1993). *Preventing prejudice: A guide for counselors and educators.* Newbury Park, CA: Sage.

Involving parents and community in education.

All school staff need to involve parents and community members to create a truly multicultural learning environment:

- Sanches, W., et al. (1995). *Working with Diverse Learners and School Staff in a Multicultural Society.* Greensboro, NC: ERIC Clearinghouse on Counseling and Student Services. (ERIC Document Reproduction Service No. ED 390 018)
- Comer, J., & Haynes, N. (1991, January). Parent involvement in schools: An ecological approach. *Elementary School Journal, 91*(3), 271-277.

- Espinosa, L. (1995). Hispanic parent involvement in early childhood programs. Urbana, IL: ERIC Clearinghouse on Elementary and Early Childhood Education. (ERIC Document Reproduction Service No. ED 397 993)
- Epstein, J. (1992). School and family partnerships. In M. Alkin (Ed.), *Encyclopedia of Educational Research* (6th ed.). New York: MacMillan.
- Nicolau, S., & Ramos, C. (1990). *Together is better: Building strong relationships between schools and Hispanic parents.* New York: Hispanic Development Project. [Also available in Spanish as an ERIC Digest. *La participación de los padres en los programas preescolares.*] Urbana, IL: ERIC Clearinghouse on Elementary and Early Childhood Education. (ERIC Document Reproduction Service No. ED 397 993; English version ED 382 412)
- Swick, K., et al. (1995, March). *Family involvement in early multicultural learning.* ERIC Digest. Urbana, IL: ERIC Clearinghouse on Elementary and Early Childhood Education. (ERIC Document Reproduction Service No. ED 380 240)
- Swick, K., et al. (1994). Multicultural learning through family involvement. *Dimensions of Early Childhood, 22*(4, Summer), 17-21.

Developing newcomer programs.

Newcomer programs can serve as effective means for facilitating immigrant students' success.

- Chang, H., (1990). *Newcomer programs: Innovative efforts to meet the educational challenges of immigrant students.* San Francisco, CA: California Tomorrow.
- Friedlander, M. (1991, Fall). *The newcomer program: Helping immigrant students succeed in U.S. schools.* Program Information Guide Series, 8. Washington, DC: National Clearinghouse for Bilingual Education. Also available online at http://www.ncbe.gwu.edu/ncbepubs/pigs/pig8.html. (Includes sample curricula and a checklist of considerations in developing a newcomer program.)

The following book provides readings on various aspects of multicultural education and what it means to teachers who have worked with multicultural and diversity issues:

- Wurzel, J. (1988). *Toward multiculturalism: A reader in multicultural education.* Yarmouth, ME: Intercultural Press.

The following books provide a starting point for school district planners and administrators to support multicultural educational efforts in the K-12 classroom:

- Baker, G. (1983). *Planning and organizing for multicultural instruction.* New York: Addison-Wesley.
- Davidman, L., & Davidman, P. (1997). *Teaching with a multicultural perspective.* New York: Longman.

Resources for Multicultural Education

The following materials deal more directly with classroom teaching, focusing on lesson plans and integrating multicultural lessons into traditional subject areas. These materials provide a starting place for developing multicultural curricula:

Adams, M., Bell, A., & Griffin, P. (1997). *Teaching for diversity and social justice*. New York: Routledge.

Banks, J. (1997). *Educating citizens in a multicultural society*. New York: Columbia University Teachers College.

Cahan, S., & Kocur, Z. (1996). *Contemporary art and multicultural education*. New York: The New Museum of Contemporary Art.

Carson, D., & Friedman, L. (1995). *Shared differences: Multicultural media and practical pedagogy*. Chicago: University of Illinois Press.

Cordeiro, P., Reagan, T., & Martinez, L. (1994). *Multiculturalism and TQE (Total Quality Education): Addressing cultural diversity in schools*. Thousand Oaks, CA: Corwin Press.

Day, F. (1994). *Multicultural voices in contemporary literature: A resource for teachers*. Portsmouth, NH: Heinemann.

DeCou-Landberg, M. (1994). *The global classroom. A thematic multicultural model for the K-6 and ESL classroom* (Vols. 1-2). New York: Addison-Wesley.

De Meléndez, W., & Ostertag, V. (1997). *Teaching young children in multicultural classrooms: Issues, concepts, and strategies*. Albany, New York: Delmar.

Dentler, R., & Hafer, A. (1997). *Hosting newcomers: Structuring educational opportunities for immigrant children*. New York: Teachers College Press.

Faltis, C. (1993). *Joinfostering: Adapting teaching strategies for the multilingual classroom*. New York: Maximillan.

Finazzo, D. (1996). *All for the children: Multicultural essentials of literature*. Albany, NY: Delman.

Goldberg, M. (1997). *Arts and learning: An integrated approach to teaching and learning in multicultural and multilingual settings*. New York: Longman.

Gorder, C. (1995). *Multicultural education: A resource guide*. Tempe, AZ: Blue Bird.

Grant, C., & Gomez, M. (1996). *Making schooling multicultural: Campus and classroom*. Englewood Cliffs, NJ: Prentice-Hall.

Grevious, S. (1993). *Ready to use multicultural activities for primary children*. West Nyack, New York: The Center for Applied Research in Education.

Johnson, L., & Smith, S. (1993). *Dealing with diversity through multicultural fiction: Library-classroom partnerships.* Chicago: American Library Association.

Kepler, P., Sarno-Rayse, B., & Kepler, J. (1996). *Themes for cross-cultural understanding: Windows to the world (grades 4–8).* Glenview, IL: Goodyear Books.

King, L. (1994). *Hearing my voice bibliography: An annotated guide to multicultural literature from the United States (grade 6–adult).* New York: Addison-Wesley.

King, L. (Ed.). (1994). *Hearing my voice: A multicultural anthology of literature from the United States.* New York: Addison-Wesley.

Miramontes, O., et al. (1997). *Restructuring schools for linguistic diversity: Linking decision making to effective practice.* New York: Teachers College Press.

Perry, T., & Fraser, J. (1993). *Freedom's plow: Teaching in the multicultural classroom.* New York: Routledge.

Reissman, R. (1994). *The evolving multicultural classroom.* Alexandria, VA: Association for Supervision and Curriculum Development.

Seelye, H. (Ed.). (1997). *Experiential activities for intercultural learning.* Yarmouth, ME: Intercultural Press.

Storti, C. (1994). *Cross-cultural dialogues: 74 brief encounters with cultural difference.* Yarmouth, ME: Intercultural Press.

Wannamaker, H. (1996). *Ready to use multicultural activities for the American history classroom: Four centuries of diversity from the 1600s to the present.* West Nyack, NY: The Center for Applied Research in Education.

Organizational Resources

As with any resource list, some organizations will dissolve while others form; some will change address and phone number, while others may have been overlooked. Nevertheless, the following lists were accurate at the time of publication. Use them as starting points to discover the wealth of cultural resources available across the nation and within any given community.

Following are some major national and regional advocacy organizations for immigrants and immigrant rights:

American Civil Liberties Union: Immigrants Rights Project. The American Civil Liberties Union (ACLU) is devoted to protecting and defending the basic civil liberties of all Americans, and extending those rights to groups traditionally denied them. The Immigrants Rights Project, established in 1985, is one of the nation's leading advocates for the rights of immigrants, refugees, and noncitizens. 125 Broad Street, New York, NY 10004-2400, (212) 549-2500. Internet: www.aclu.org.

Human Rights Watch. "The Human Rights Watch is dedicated to protecting the human rights of people around the world...[and stands] with victims and advocates to prevent discrimination, to uphold political freedom, to protect people from inhumane conduct in wartime, and to bring offenders to justice" (from Internet home page). The nearest regional office is located at 333 South Grand Avenue #430, Los Angeles, CA 90071, (213) 680-9906. Internet: www.hrw.org.

International Resource Guide. This guide lists a wide variety of international organizations and trade groups. It may be useful in identifying individuals and organizations to help in translation and cultural interpretation. City of Portland, Office of International Relations, 1220 S.W. 5th, Portland, Oregon, 97204, (503) 823-4572.

Migration Dialogue: Migration News. Migration Dialogue, a project of the University of California-Davis, provides timely information on research and developments pertaining to migration and integration issues. Migration News summarizes the most salient developments of the preceding month. Internet: www.migration.ucdavis.edu.

National Coalition of Advocates for Students (NCAS), The Clearinghouse for Immigrant Education (CHIME). Facilitates public access to literature, research, teaching materials, and human resources to improve the education of immigrant students. 100 Boylston Street, Suite 737, Boston, MA 02116, (800) 441-7192 or (617) 357-8507.

National Network for Immigrant and Refugee Rights. The National Network for Immigrant and Refugee Rights provides, analyzes, and shares information; educates communities and the general public; and develops and coordinates plans of action on important immigrant and refugee issues. Internet: www.nnirr.org/nnirr/index.html.

Northwest Coalition Against Malicious Harassment (NWC). "The NWC works to foster communities free from malicious harassment, violence, and bigotry based on race, religion, gender, sexual orientation, and national origin and ancestry (ethnicity)" (from NWC Mission Statement). P.O. Box 16776, Seattle, WA 98116, (206) 233-9136. Internet: www.nwb.net/nwc.

The Southern Poverty Law Center (SPLC): Teaching Tolerance. SPLC is a nonprofit organization that combats intolerance and discrimination through education and litigation. Teaching Tolerance is a national education project that aims to help teachers foster equity, respect, and understanding in the classroom and beyond. The project provides classroom resources and teaching kits for integrating tolerance into curricula and instructional practices. Teaching Tolerance, 400 Washington Avenue, Montgomery, AL 36104, (334) 264-0286. Internet: www.splcenter.org.

Community Organizations by State

This list of community resources is intended as a starting point for making contacts with members of various immigrant communities who may provide a variety of resources for K-12 educators. Members of these organizations may be willing to serve in various capacities:

- As cultural interpreters, to help educators gain familiarity and competency in that culture
- As translators, to help newcomer families with interviews and meetings at school
- As resources in the development of multicultural curricula

A sampling of organizations arranged in alphabetical order is provided for Alaska, Idaho, Oregon, and Washington.

Alaska

Alaska Legal Services Corporation. 1016 West 6th Avenue, Anchorage, AK 99501, (907) 272-9431. Referral services for legal residents only. Catholic Social Services. Immigration and Refugee Program. 3710 E. 20th Avenue, Anchorage, AK 99508, (907) 276-5590

Juneau Filipino Community, 251 South Franklin St., Juneau, AK 99801, (907) 586-4116. A federation of Filipinos living in southeastern Alaska.

Idaho

Idaho Commission on Hispanic Affairs, 5460 W. Jefferson, Suite B, Boise ID 83705, (208) 334-4222.

Idaho Migrant Council, Inc., 104 N. Kimball, P.O. Box 490, Caldwell, ID 83606, (208) 454-1652. Assists migrant farm workers mainly in developing skills for year-round employment in fields other than farm work, but they also make short-term service referrals.

Idaho Volunteer Lawyers Program. P.O. Box 895, Boise, ID 83701, (208) 334-4510; toll-free within Idaho, (800) 221-3295.

Literacy Lab, Inc. 715 S. Capitol Blvd, Suite 403, Boise, ID 83702, (208) 334-1335; fax (208) 334-1171. Provides individualized literacy and ESL programs for adults and children.

Mountain States Refugee Programs, 1607 W. Jefferson St., Boise, ID 83702, (208) 336-4222; fax (208) 336-0880. Provides assistance in applying for benefits; also provides educational services, including ESL for employment-age refugees, ESL for the elderly, citizenship classes, and cultural, legal, and employment orientation classes.

Salud Y Provecho, 6015 S. Cleveland Blvd, Caldwell, ID 83605, (208) 587-5150. Provides drug and alcohol and mental-health counseling and services.

Oregon

Asian Family Center, 4424 NE Glisan St., Portland, OR 97213, (503) 235-9396. A social service agency that provides case management, behavioral counseling, and youth services.

The Asian Reporter, 922 N. Killingsworth St., Suite 1-A, Portland, OR 97217, (503) 283-4440; fax (503) 283-4445. English-language weekly newspaper covering a broad range of news items relating to Asian Americans.

Association for Communal Harmony in Asia, 831 Lancaster Dr. N.E. #214, Salem, OR 97301, (503) 362-4635. Brings together South Asians with the goal of promoting harmony; organizes conference, lectures, and get-togethers.

Cambodian Association, 1136 17th St. N.E., Salem, OR 97301, (503) 585-6335.

Center for Asian and Pacific Studies, University of Oregon, Eugene, OR 97403-1246, (541) 346-5087; fax (541) 346-0802, Internet address: http://darkwing.uoregon.edu/~caps/. Center faculty engage in teaching and research on the peoples, histories, languages, cultural traditions, and economies of East and Southeast Asia and the Pacific Islands. The center organizes seminars and workshops to inform the community about major trends and developments in the Asia-Pacific region.

Chinese American Citizens Alliance, 2035 N.W. Overton, Portland, OR 97209, (503) 224-4082. A 102-year-old civil rights organization dedicated to pursuing equal rights for Chinese Americans. Locally concentrated on youth activities, including a basketball program for girls and boys, and scholarships.

Chinese Consolidated Benevolent Association and Chinese Language School, 315 N.W. Davis, Portland, OR 97209, (503) 223-9070. Helps Chinese Americans in the Portland area.

Chinese Service Center, 4937 S.E. Woodstock Blvd., Portland, OR 97206, (503) 771-7977. A social service agency serving Chinese immigrants which provides a variety of services to help Chinese Americans in the Portland area and employs a bilingual, bicultural staff.

El Centro Cultural, P.O. Box 708, Cornelius, OR 97113, (503) 359-0446. Provides information and referral services, a hot lunch program, ESL classes, leadership development, and a community center where migrant workers can meet.

El Hispanic News, 2130 S.W. 5th Ave., Portland, OR 97201, (503) 228-3139. El Hispanic News is a weekly newspaper in Spanish and English covering news and events in Oregon and Washington.

Filipino American Association of Portland, 8917 S.E. Stark St., Portland, OR 97216, (503) 253-7636; fax (503) 228-3384; e-mail: hispnews@hispnews.com. Nonprofit organization provides cultural support, referral services, and fundraising activities for members.

Indochinese Socialization Center, 1032 S.E. 35th Ave., Portland, OR 97214, (503) 239-0132. Provides socialization, rehabilitation, job training and beginning English classes for disabled Indochinese refugees.

International Refugee Center of Oregon (IRCO), 1336 E. Burnside, Portland, OR 97214, (503) 234-1541. Since 1976, IRCO has specialized in providing resettlement services to refugees and immigrants in the Portland metropolitan area.

Korean Society of Oregon, 7650 S.W. 81st Ave., Portland, OR 97223, (503) 977-2617. Provides Korean culture and services for local Korean community; provides education for second-generation Koreans, including Korean Language School.

Lutheran Family Services, Multicultural/Refugee Services, 605 S.E. 39th Ave., Portland, OR 97214, (503) 233-0042, fax 233-0667. Provides refugee resettlement program services, including sponsorship, education, clerical assistance, and counseling regarding the immigration process.

Northwest China Council, P.O. Box 751, Portland, OR 97207, (503) 725-4567. A nonprofit educational organization dedicated to understanding and awareness of Chinese culture, the history and situation of the Chinese in America, contemporary affairs, and business.

Northwest Seasonal Workers Association, 203 N. Oakdale Ave., Medford, OR 97501, (541) 773-6811. An organizing drive of seasonal workers that helps families with advocacy and emergency services.

Oregon Commission on Hispanic Affairs, 400 Public Service Building, Salem, OR 97310, (503) 378-3725. A state agency that monitors the status of Latinos in Oregon and develops or suggests programs and activities.

Oregon Council for Hispanic Advancement, 108 N.W. 9th Ave. Suite 201, Portland, OR 97209, (503) 228-4131. Provides leadership for educational opportunity, economic development, and social justice for Latinos in Oregon and southwest Washington.

Philippine American Association, 2092 Roland Way, Eugene, OR 97401, (541) 342-3419. Community organization dedicated to preserving Filipino culture and traditions. Publishes a directory of Filipino community members.

Rogue Valley Hispanic Anglo Coalition, 725 S. Central Ave., Medford, OR 97501, (541) 779-7669. Provides referral services and advocacy and sponsors cultural and other events to meet the needs of Latinos.

Russian Oregon Social Services Center, 4033 S.E. Woodstock Blvd., Portland, OR 97202, (503) 777-3437. Assists recent and established Russian immigrants in the Portland metropolitan and southwestern Washington area. Provides English as a second language instruction, and citizenship and nutrition classes; helps with landlord/tenant agreements, insurance, and driver licensing; and provides translation and interpretation services.

SOAR, 5404 N.E. Alameda, Portland, OR 97213, (503) 284-3002; e-mail: soar@teleport.com. Finds sponsors for refugees, provides referrals to other agencies, and provides counseling, education, and advocacy services. SOAR has resettled over 800 refugees in the Portland areas as of 1998.

Washington

Cambodian Association, 3914 N.E. 129th, Vancouver, WA 98662, (360) 253-5014.

Cambodian Association, P.O. Box 28695, Seattle, WA 98118, or 2809 26th St., Seattle, WA 98144.

Commission on Asian Pacific American Affairs, 1210 Eastside St., P.O. Box 40925, Olympia, WA 98504, (360) 753-7053.

East Asia Resource Center, School of International Studies, University of Washington, Seattle, WA 98195, (206) 543-1921. Provides resources to K-12 teachers about Asia.

Hispanic Immigration Program, 909 8th Ave., Seattle, WA 98104, (206) 587-6511. Represents immigrants on legal issues, and conducts community education and training, primarily for Latinos in western Washington.

Indochina Chinese Refugee Association, 410 7th Ave. South, Seattle, WA 98104, (206) 625-9955. Provides assistance to Indochinese refugees in the Seattle area.

Korean American Society of Tacoma, 9312 S. Tacoma Way, Suite 20, Tacoma, WA 98499, (253) 582-5478. Serves the social and cultural needs of the Korean community in the Tacoma area and opens many activities to all to help develop a better understanding of Korean culture.

Korean Women's Association, 125 E. 96th St., Tacoma, WA 98445, (253) 535-4202. A multilingual, bilingual, community service agency.

Northwest Immigrant Rights Project, 909 8th Ave., Seattle, WA 98104, (206) 587-4009; toll free (800) 445-5771. Serves all nationalities.

Northwest Regional Office for Hispanic Affairs, 520 S.W. Harrison St., Suite 440, Yakima, WA 98908, (509) 965-7127. Serves Hispanics in the Northwest, sponsored by the Catholic Church.

Program of American Ethnic Studies Department, University of Washington, Seattle, WA 98105, (206) 543-5401. Provides teaching, counseling, and research services.

Radio KDNA/Project Centro Campesino, P.O. Box 800, Granger, WA 98932, (509) 854-1900. The project is an educational and outreach activity of this radio station focusing on migrant workers and their needs.

Seattle El Centro de la Raza, 2524 16th Ave. South, Seattle, WA 98144, (206) 329-9442. Provides social services, focusing on programs for job training and economic development.

Seattle Filipino Community, 5740 Martin Luther King Jr. Way South, Seattle, WA 98118, (206) 722-9372. Sponsors programs and activities to meet the needs of Filipino Americans in the area.

Tacoma Hispanic Community, 4520 McKinley Ave. East, Tacoma, WA 98404, (253) 472-0477. A community group sponsored by Sacred Heart Catholic Church.

Vancouver Cambodian Association, 5012 Murry Ct., Vancouver, WA 98661, (360) 699-0263. Provides various services to help Cambodians in the Vancouver area.

Washington State Commission on Asian Pacific Affairs, 1210 Eastside St., P.O. Box 40955, Olympia, WA 98504, (360) 753-7053. Promotes the well-being of Asian-Pacific Americans by ensuring their access to and participation in the fields of government, business, and education and by helping them obtain government services.

Washington State Commission on Asian Pacific Affairs, 501 S. Jackson, Suite 301, Seattle, WA 98104, (206) 464-5820. Promotes the well-being of Asian-Pacific Americans by ensuring their access to and participation in the fields of government, business, and education and by helping them obtain government services.

Washington State Commission on Hispanic Affairs, 1210 Eastside St., 1st Floor, P.O. Box 40924, Olympia, WA 98504, (360) 753-3159; fax (360) 753-0199; e-mail: hispanic@halcyon.com. Provides referral services to the community and policy advisement to the Governor's Office and Washington State Legislature.

Washington Korean Association, 1200 S. Angelo St., Seattle, WA 98108, (206) 767-8071. Links the interests of Korean communities in the Seattle area.

Internet Resources

The Internet also provides a wealth of information on immigration and immigration-related educational issues. Below is a sampling of resources that can be found on the Internet at publication time:

The American Immigration Home Page started as a school project for a 10th- grade American History class. It provides links to information on how immigrants are treated, why they came to the United States, existing opportunities for immigrants, how immigrants have acculturated to life in the United States, and how U.S. immigration law has changed over time. Internet: http://www.bergen.org/AAST/Projects/Immigration/index.html

Center for Applied Linguistics (CAL) applies research information about language and culture to educational, cultural, and social concerns. 1118 22nd St. N.W., Washington, DC 20037-1214, (202) 429-9292. Internet: http://www.cal.org.

Educational Experiences of Newcomer Students is a page on the National Clearinghouse for Bilingual Education Website. It has links to further references on educational issues immigrant students often face. Internet: http://www.ncbe.gwu.edu/pathways/immigration/students.html

ERIC Clearinghouse on Language and Linguistics contains a long list of articles relating to language learning, using resources from within language- minority communities, model programs, and integrating world language learning with other subject-matter classes. Internet: http://www.cal.org/ericcll/digest/

History/Social Studies Web Site for K-12 Teachers encourages the use of the Internet as a tool for learning and teaching. Internet links of particular interest include:

- Migration and immigration sources: http://www.execpc.com/~dboals/divesit.html.
- Asian American sources:http://www.execpc.com/~dboals/asia-afr.html.
- Latino sources: http://www.execpc.com/~dboals/nativam.html
- Nonwestern history site: http://www.execpc.com/~dboals/hist.html

Immigration and Naturalization Laws and Regulations is a Web site of the U.S. Immigration and Naturalization Service. It contains a database of relevant laws that could be downloaded for off-line reading. Internet: http://www.ins.usdoj.gov/law/index.html

The Immigrant Experience is a CD-ROM with a wide selection of primary sources that relate to varied cycles of immigration in U.S. history, and the immigrant's role in the development of the nation. It covers prehistoric migrations of American Indians, European colonization, forced immigration through the slave trade, and asylum for refugees. Internet: http://www.thomson.com:9966/psmedia/journey.html

Immigration Forum contains links to articles on various aspects of immigration written by specialists in the field. This site aims to present a diverse set of viewpoints on the topic of immigration. Internet: http://heather.cs.ucdavis.edu/pub/Immigration/Index.html

Immigration Law Information links to a summary of the 1996 law and to discussions of how it affects immigrants, students, businesses, and physicians. Internet: http://ww1.twmlaw.com/web/twm/immindex.html#irira

National Center for Research on Cultural Diversity and Second Language Learning at the University of Santa Cruz contains a variety of resources on second-language learning and the teaching of ESL students. Internet: http://zzyx.ucsc.edu/Cntr/cntr.html

National Clearinghouse on Bilingual Education is a site with a collection of resources relating to bilingual education and the effective education of linguistically and culturally diverse learnings in the United States. Internet: http://www.ncbe.gwu.edu/

Newcomers: Language and Academic Programs for Recent Immigrants contains substantial resources and links on newcomer programs, immigrant education, language learning, and refugee issues. Internet: http://www.cal.org/crede/newcomer.htm

Other Refugee and Immigrant Resources is a page on the ERIC Web site that address specific needs of refugee and immigrant families, along with resources for including parents in the educational process. Internet: http://eric-web.tc.columbia.edu/families/refugees/

Overview of Pending Immigration Bills and Current Welfare Law provides up-to-the-date information on pending legislation. Internet: http://www.handsnet.orghandsnet2/welfare.reform/Articles/art.8302.87308.html

United Nations High Commissioner for Refugees is a site that addresses the issues facing refugees. Provides profiles of countries, among other information. Internet: http://www.unhcr.ch/

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